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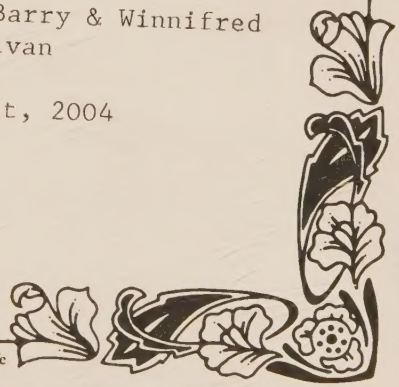

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SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 85

CONTRIBUTIONS TO FOX ETHNOLOGY

BY

TRUMAN MICHELSON

WITHDRAWN

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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., May 15, 1926.

SIR: I have the honor to transmit the accompanying manuscripts under the title "Contributions to Fox Ethnology," consisting of four papers, "Notes on the Ceremonial Runners of the Fox Indians," "A Sauk and Fox Sacred Pack," "A Sacred Pack called A'penäwänä'a Belonging to the Thunder Gens of the Fox Indians," and "A Sacred Pack called Sāgimā'kwäwa Belonging to the Bear Gens of the Fox Indians," by Truman Michelson, and to recommend their publication, subject to your approval, as a bulletin of this bureau.

Very respectfully yours,

J. WALTER FEWKES,
Chief.

DR. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

NOTES ON THE CEREMONIAL RUNNERS OF THE FOX INDIANS

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NOTES ON THE CEREMONIAL RUNNERS OF THE FOX INDIANS

By Truman Michelson

INTRODUCTION

The information contained in the Indian text of this paper was obtained by Harry Lincoln from a reliable informant whose name is withheld, as it would diminish his social prestige owing to the very conservative character of the Fox Indians. Harry Lincoln was obliged to write out the information from memory only; and he subsequently dictated the text written in the current syllabary. The Indian text accordingly is restored by me according to his phonetics. It is proper to note that one or two sentences have been slightly modified by me to agree with what I conceive Fox grammar to be.

The English translation is based on a paraphrase written out by George Young Bear, corrected and supplemented by a grammatical analysis of the Indian text by myself.

A full list of all verbal stems is not given as I have previously (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 616) published a list of Fox stems which contains nearly all those in the Indian text of the present paper. So I give only those which are not in the former list. For a similar reason only a few grammatical notes are given. But as the English translation is as close to the Indian original as is consistent with English idiomatic usage, with these helps the serious student will have little difficulty in working out the Indian text.

I do not pretend that the information given in this volume on the "ceremonial runners" (or "ceremonial messengers") of the Fox Indians is as full as desirable in all particulars. At the same time it is much more than was previously known. The only reference of any importance on the ceremonial runners of the Fox Indians (Meskwakis) is the half page (61) by M. A. Owen, Folk-Lore of the Musquakie Indians. It is not clear whether Catlin's remarks on the slave dance (North Amer. Indians, ed. 1913, vol. II, pp. 241–242, and the accompanying plate) refer to the Sauk or the Fox Indians. It is highly probable that those of Galland on the ceremonial runners (Indian Tribes of the West, in Annals of Iowa, 1869, p. 350 et seq.) refer to the Sauk and not the Fox. The matter is very involved and

not easily disposed of in a few words. It may be noted that the tribal dual division mentioned by him has not been corroborated by other writers, either early or modern. At the same time the assignment of the ceremonial runners and ceremonial attendants to definite clans (gentes) has a partial parallel among the Omaha and Osage (see the references cited below). In any event the Sauk had ceremonial runners (see Forsyth, Manners and Customs of the Sauk and Foxes, in Blair's Indian Tribes of the Upper Mississippi and Great Lakes Region, vol. II, p. 205; and Annals of Iowa, 1868, p. 176). As might have been expected from the close linguistic relationship between the Sauk, Fox, and Kickapoo, the latter also had them (see J. D. Hunter, Memoirs of a Captivity, etc., London, 1823, p. 16; William Jones and Truman Michelson, Kickapoo Tales, vol. IX, Publications of the American Ethnological Society, pp. 28, 30, 66, 86, 88 [the translation is at fault throughout; and a few misprints occur]). The Menomini also had them, as is clear from the statement of Skinner (Observations on the Ethnology of the Sauk Indians, vol. 5, Bulletin of the Public Museum of the City of Milwaukee, p. 8). And as a matter of fact ceremonial runners occurred in other tribes—certainly among the Creek, Kansa, Omaha, and Osage (see R. M. Loughridge, Dictionary of the Muskogee or Creek Language, under tvhpálv [ta'pa'la according to Swanton] town crier, common runner; Hunter, l. c., p. 34; J. O. Dorsey, Third Ann. Rept. Bur. Ethn., pp. 217, 218 et passim; Fifteenth Ann. Rept. Bur. Ethn., pp. 215, 232, 235; Fletcher and La Flesche, Twenty-seventh Ann. Rept. Bur. Amer. Ethn., p. 148; La Flesche, Thirty-sixth Ann. Rept. Bur. Amer. Ethn., pp. 52, 74, 238). A thoroughgoing comparison of the functions of the ceremonial runners among the various tribes is not possible at the present time because in some cases the information at hand is very meager; and even when it is fuller there is so much difference in detail that we are forced to believe either that additional information is to be had or that the differences between tribes are very great. On the authority of Francis La Flesche it may be stated that the rain-making function of the ceremonial runners among the Fox has no counterpart among the Omaha or Osage. In these tribes this exists entirely independently of the messengers (runners).

The Fox word for ceremonial runner is A'ckāpäwa, and this has exact phonetic equivalents in both Sauk and Kickapoo; in Ojibwa the phonetic equivalent (which has a slightly different meaning) has a diminutive suffix, to judge from Baraga's Dictionary. In Kickapoo (and hence presumably also in both Sauk and Fox) when combined with the possessive pronouns the initial a appears as ō, which has parallels in Sauk, Fox, and Kickapoo; in this particular case it is an archaism. The treatment of the posterior portion of the word

before the suffix m in such cases is the same as that of other words whose stem ends in w; that is, the w is lost. The etymological translation of A'ckāpäwA is "young man." (Cf. Cree ōskāpēw "young man.")

The younger brother of the culture hero of the Foxes is called a ceremonial runner (see Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 365, 387). The propriety of this apparently is based upon taking the Indian word in its etymological sense.

The ceremonial attendants referred to a few times in the volume are the attendants in the various gens festivals of the Fox Indians; and if the evidence of William Jones's Fox Texts is to be relied upon (p. 133) they also served as village criers.

The beginning of the present narrative mentions four gentes.[1] I wonder whether Beltrami (Pilgrimage, vol. II, p. 169) had these in mind when he says, in speaking of the Foxes: "who, like the Saukis, are distributed into four tribes." Years ago a Sauk informant told me there were really only four very important gentes. There is every reason to believe that the lists of Sauk and Fox gentes given by Morgan and Galland are those of the Sauks, not the Foxes. This leaves us primarily to deal only with the Fox list given by Forsyth (l. c., p. 192) and that by William Jones (Handbook of American Indians, Bull. 30, Bur. Amer. Ethn., article Fox). However, our knowledge of Fox society is still far from being satisfactory (cf. Michelson, Current Anthropological Literature, II, p. 236); and so I postpone a discussion of the various discrepancies in the lists of Fox gentes.

The narrative (p. 21 et seq.) of how the last Fox ceremonial runner received his blessing is entirely like previously published narratives of this kind (see Bull. 72 and Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 23, 497, 541).

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[1] It goes without saying that there are many other Fox gentes.

THE CEREMONIAL RUNNERS OF THE FOX INDIANS

INDIAN TEXT

Nā'kA' sA'sā''kwäwAg ī'ā^{d}tci'mowā^{d}tc^{l}'. Ā'gwi kA'ckā^{d}tcimo'-wā^{d}tcin^{nl}', ku^{d}tcī'' īnug ā'gw ä'cki'gi'Agi täpwä'tAmo'wā^{d}tcini mA'n īnu'g^{kl}'; äyīgi'megu ā'gwi ke'känetAmo'wā^{d}tcini mA'n ā'^{d}tcimōn^{nl}': ā'gwi ā^{d}tcimo''e^{d}tcin ä'ci'genig^{kl}'. Cä'cki'megu pA'ci'to'Ag īnu'gi kä'käne'tAgig^{kl}'. Īni'megu ä'wA'ni'tägi mA'n ā'^{d}tcimōn^{nl}'. Ä'pōni-'ai'yōtäg īnu'g ä'tcägi'A'ckōnī'wiwā^{d}tc Ape'no'Ag^{kl}'. Ī'n ä''cikegi mA'n ā'^{d}tcimōn^{nl}'. Ī'ni wä^{d}tci pwāwina'i'ā^{d}tcimo'e^{d}tc ä'cki'gi'Ag^{kl}': ā'gwi pe'setAmo'wā^{d}tcini mA'n ā'^{d}tcimōn^{nl}'. Īnugi^{d}tcā' cä'cki'-megu wāwAne'ckā''iwAg^{kl}'. Nā''k āgwi'megu nAnā''ci wī'kA'ckipīne-'ci'ā^{d}tcimo''e^{d}tcin^{nl}', kī'ciku^{d}tci'āna'wimāpi mA'n ä''ckigi' ä'ā^{d}tci'-mo'e^{d}tc^{l}'. Nā''kA' sA'nAgAtwi wī'āto'tAmeg^{kl}'.

Ā'gwi' cä'cä'kAmi ātotA'megini mA'ni me'tenō''megu neguta'i māwā''ckāwāt ä'cki'gi'Ag ā^{d}tci'ā^{d}tcimug^{ke}'. Me'tō^{d}tci' tātAgi ā^{d}tci-'ā^{d}tci'mowāte pA'ci'to'Ag^{kl}'; īninā'mi'ta'i mA'n āto'tAmeg^{ke}'. Ī'nip ānā^{d}tcimowe'nAgA'k^{l}'. Me'tenō'kä''megu mā'A'gi Mä'kwi''so'Agi kä'ckiwīgätāto'tAgigi mA'ni ā'^{d}tcimōn^{nl}', cewänA tepā'tAmōgi mA'ni ā'^{d}tcimōn^{nl}'. Cewā'nA mA'ni nī'nA netātotA'megu īnug^{kl}'. Nāpi-wä'nA "Wä'wenet^{wl}'" 'īwA'g ā^{d}tci'mutcig^{kl}'. Īni^{d}tcā' nī'nA wä'^{d}tci ku^{d}tci'ā^{d}tci'mo'Ag ä'ckigī'' ä'nAnātu''tawi^{d}tci kägō'ä'^{l}'. Nī'nAmā' ä'citä''äyāni tcāgi'megu kī'kī'ki'megu ā^{d}tcimo'ā'sute'megu ä'ckigī'' wäwe'nete'sA nete'ci'tä'e ku^{d}tcī''i īni'megu ä'pōnä'netAg ä''ckigī'A mA'ni tä'cinā^{d}tcimoyān^{nl}':

MAni^{d}tcā' ä'ca'wiwā^{d}tc A''cawaiye me'to'säne'niwAg^{kl}'. Mā-nägwä'i'gi yōwe. Ka'ō'ni yätu'g ä'wäpimāmīnawitä'äwāte'^{e}'. KAbō'-tw ä'wäpimīnawäneti''sowā^{d}tc ä'ketemāge''siwā^{d}tc^{l}'. 'Ōni^{d}tcā'-'yätug ä'wäpinAtawänemowā'te'e 'ī'i'cina'awi'gwä'ig ume'to'säneni-wī'wenwāwi wī'i'cimenwige'nigwän^{nl}'. Ka'ōnī'yätug ä'wäpinAtawä-netAmowāte'^{e}'. 'Ōni^{d}tcā''yätuge negu'ti pA''citōg ä'āwänetAgi'megu tātA'g^{kl}'. ĪnA^{d}tcā''yätug ā^{d}tcimute'^{e}'. Ä'ā^{d}tci'mo'ā^{d}tci me'to'säne'-niwa' ämi'ca'wini^{d}tc^{l}'. Ōnī'yätuge kī'cā^{d}tci'mo'ā^{d}tc ä'wäpi'āmī'āmī-ni'te'^{e}'. Waninawe'megu ä'ina'inu'täwā^{d}tci me'to'säne'niwAg^{kl}'. Āne'tA mAnA''k A'ckipAgine'pi'seg ä'inu'täwā^{d}tc^{l}', āne'tA mAnA''kA Nīgimī'ci'ginig^{kl}'. Īnī'yätug ä'cawī'wāte' A'cawai'ye. MA'n äyä-'pwāwimegumō''kumānApyā^{d}tc aiyō''i mA'n A'kī'g^{kl}': Agā'mä'egi kīwītā^{d}tc^{l}'. Īni^{d}tcā' mā'A'gi nenō'täwAgi wīnwā'w ä'kīyu''säwā^{d}tc^{l}', ä'kīwimegu'cī''cāwā^{d}tci nAnā''pi nā''k ä'kīwimegunAtawänetA'mowa-^{d}tci wī'u^{d}tcina'ige'nigwän uwī'yāwāwi. Īninā'tcā''ipi tägwā'ginig ī'n ä'wäpiyätugemāmA'kAtäwī'wāte'^{e}'. Ä'wäpi'ute'utenawäwā^{d}tci

ENGLISH TRANSLATION

Now it is against their religion to tell of it. They can not tell about it, though to-day the young people do not believe in this to-day, and (the young people) also do not know this story; they are not told how it is. Only old men to-day are they who know it. In precisely this way this story is being lost. It is no longer used to-day, as all the children go to school. That is how this story is. That is why the young people are not told; they do not listen to this story. To-day, verily, they are merely bad. And it never will be possible to begin to tell them, for it has been a failure to tell them.[1] And it is difficult for (this story) to be told.

This (story) is not related on merely any occasion (?), it is told again and again only when the young people gather somewhere. It seems plausible old men told it again and again; this (story) would be told that way. Such, it is said, is the report concerning (the story). And only those who are members of the Bear gens are the ones who are able to tell this story carefully, but they are fond of this story (i. e., they are unwilling to part with it). But I am relating this now. For those who tell (the story) will say, "It is fine." That verily is why I try to tell young people when they ask me about any little thing. I think it would be a good thing for young people to be told; that is what I think, in spite of the fact that they no longer think of this (story) which I am narrating.

This really is what happened to the people a long time ago. Formerly they must have been numerous. And it seems they began to be observant. Soon they began to observe how wretched they were. And it seems they really desired to do better so that their life would be right. And it seems they began to desire (this). Now it appears that one old man was not, perhaps, sure of it. It really seems that he was told. Then he told the people what they should do. Now it seems as soon as he told them they began to move camp. The people moved in various directions. Some moved yonder to Green Bay, some to Lake Michigan. That, it seems, is what they did a long time ago. This was before the white man came here on this ground; he lived across the sea. So these Indians themselves walked around, and they could go about hunting, and they went about desiring that their life be proper. At that time, it is said, in the fall, they probably began to fast earnestly. The men began to fast for a

[1] A rather free rendition.

neniwAgi'megu nä'tawi. Ī'n ä'cawiwā'^{d}tcip^{l}'. Inā^{d}tci'mäwAgi mā'ī'yägA kä'kyā'Ag ä'ā^{d}tci'māwā^{d}tc^{l}'.

Īni^{d}tcā''yätuge mA'n ä'tA'cike'känetAmowā'te'e wī'i'ca'wiwā^{d}tc^{l}'. Negu'ti "mī'sōn^{nl}'" wä'täpAg ä''A'täg ä'u'^{d}tci'segi nā''kA negu'ti wä^{d}tcinā'wA'kwägi nā''kA negu'ti wä^{d}tcipAgi''cimugi nā''kA wä^{d}tcike''siyäg^{kl}'. Īni^{d}tcā' ä''ci'segi mā'A'ni "mī''sōnAn^{nl}'." "Mī''sōnAn^{nl}'" ä'i'gi mAnigä''ä'ciwä'powäg^{kl}': "mī''sōnAn^{nl}'" ä'i'gi ku^{d}tcigä'kwigä''wīnA äyāwi'ci''sowā^{d}tc^{l}'. Īnini wä'^{d}tcig^{kl}'.

Ōnī'yätugi'ci mA'n ä'ca'wiwā^{d}tci mā'A'gi nenō'täwAgi Me'ckwA'-'kī'Ag ä'māwA^{d}tcī'wāte'^{e}'. Īninā'tcā''yätug ä'ā^{d}tcimo'wāte' äyāwi-'ca'wiwā^{d}tc^{l}'. Nā''k kwī'ye'sä' ä'ā^{d}tcimo''ete'e nā''k i'kwä'wA nā''k A'penō' ī'inā'kuni'gäwā^{d}tci mā'A'gi Me'ckwA''kī'Ag^{kl}'. Īninā''yätug ä'wäpi'ā^{d}tcimo'etīwāte'e wī'Anemi'cimenwi'genig uwī'yāwāwi mA'ni i'ca'wiwāt^{e}', täpwä'tā'tīwātemā'i. Ä'wäpike'ge'e mAni^{d}tcā' A'ckä-pä'wiweni nā''kA MAmī'cī''iwen^{nl}'. Āgwi wīnA yätuge tcä'wīna' ī'n i'cike'känetAmowāte'^{e}'. Nyäwawa'īmAgAtenigī'yätug ī'ni pe'k ä'wäpinAna'ī'tāwāte'e kī'cā^{d}tcimo'etīwā^{d}tc äyāwi'cike'känetA'mowā-^{d}tci mā'A'gi mä'kAtä'wītcig^{kl}'. Īni^{d}tcā'yätug ä'ā^{d}tcimu'te'e Mä'-'kwi'sutA mene''tAm^{ml}'. Mā'A'gi me'ne'tAmi mä'to'säneniwi''etcigi Mä'kwi''so'Ag^{kl}'; māwA^{d}tci'megu nīgānī'migA'kini mī''sōnAni Mä'-'kwi'sō'imī''sōnAn^{nl}'. Ī'ni ä''cikeg^{kl}'. Kenwä'ci'megu nīgānī'migA-tōni mā'A'n^{nl}'. Nyäwawa'īme nīgānī'migAtōn^{nl}'. Īni^{d}tcā''yätuge 'ī'nina'i mā'A'gi mAmī''cī'Agi nAna'igāpawi''ete'e wī'nīgānīwā^{d}tci'-megu tcā'gi kägō''^{l}'. Ne'swawa'īmAgA'tenig īnī'yätuge nā''kA MAne'senō'gimāwAgi nā''k ä'keteminawe'sī'wāte'^{e}'. Mī''sōni nā''kA kutA'g ä'pyämigA''ke'^{e}'. Īnig īn ä'āne'kō'ci'nowā^{d}tc^{l}'. Ō'ni nā''kA ne'swawa'ī'mAgA'ki nā''kA Wämī'go'Ag ä'netcigi nā''k ä'keteminawe''siwā^{d}tc^{l}'. Nā''kA ku'tAgAni mī''sōnAni ä'ke^{d}tcī'migA'ki mAnī'-ninā''^{l}'. Īni^{d}tcā' ä'cikege'^{e}'. 'Ō' nā'kA^{d}tci'megu ne'swawa'ī'mAgA'ki nā''kA Mäge'siwi''sutcigi nā''k ä'keteminawe'siwā'tc^{l}'. Nā''kA mī''sōn ä'ke^{d}tcī'migA'k^{l}'. Īni^{d}tcā' i'cinyä'waiyAg^{kl}', nīgānī'migA-'kini mī''sōnAn^{nl}'. Mā'Agi^{d}tcā' īni'gi kä'käne'tAgig A'ckāpä'wiweni kegime'si'megu. Ī'n ä'cike'känetA'mowā^{d}tc A'ckā'päwa'i mAmī'-'cī'a' äyī'gi tA'gwi tcā'g umī'ke^{d}tcäwī'wenwāwi mAmī''cī'Ag^{kl}'. Mā'A'gi ä'ci''sutcigi kä'käne'tAgig īnu'gi mA'n ä'wâ'sä'yānig A'ckā-päwe''siwen^{nl}'. Īni^{d}tcā''yätuge wīnāgA ä'ā^{d}tci'mowā^{d}tci mā'A'gi Mä'kwi''sutcigi mAmī''cī'a'i wī'i'ca'wini^{d}tci nā''kA mā'a'' A'ckāpä-wa'^{l}'.

Ne''swi ne'niwAg ä'nAna'i'cime'gowā^{d}tci mane'towAn ī'A''tō-wā^{d}tci mī'ckawe''siweni nā''kA wī'uwänänetA'mowā^{d}tci kägō''^{l}'. Nā''kA mā'A'gi mAmī''cī'Ag ä'A'ci''āwā^{d}tci mā'A'gi Mä'kwi''so'Agi wī'i'cimAmī'cAmā'tīwā^{d}tc^{l}'. Me'cewänA mā'A'g A'ckā'päwAgi pe''k äwā''sutcig A''cawaiy ä'pyä^{d}tcime'to'säneni'wiwā^{d}tci Me'ckwA''kī-'Ag^{kl}'. Mā'Agi'megu mī'ke^{d}tcā'wītcig A'ckā'päwAg^{kl}'. Īnu'gi wī'n A'ce'nowAg A'ckā'päwAg ä'netcigi kī'citcāginepō''iwAg^{kl}'. SAnAgi'-

number of days at a time separately. That is what they did. That is what these (our) old people say of them when they speak of them.

So it seems this is how they knew what to do. One "name" was on the east side, and one on the south, and one on the west, and one on the north. That verily is how these "names" were arranged. When "names" are mentioned this indeed is meant; when "names" are mentioned (the different gentes) are at once named separately. That is why those (names) are mentioned.

And it seems this is what these Indians, the Meskwakis, did when they gathered. At that time they were probably told what they were to do separately. Boys, women, and children were told the rules these Meskwakis were to have. At that time, it seems, they began to tell each other how their life was to be in the future if they did this, if they really believed each other. This truly was the origin of the rites of the ceremonial runners and ceremonial attendants. It does not seem that they knew them both at the same time. It seems after four years they began to clothe themselves suitably after these persons who fasted had told each other what they knew separately. Now, it seems the Bear gens was told first. These members of the Bear gens were the first to be made mortal; the gens, the Bear gens, is especially prominent. That is how it is. For a long time this was the leading gens. It was the leading gens for four years. Then at that very time, it seems, these ceremonial attendants were established to be leaders in everything. At the end of three years, then, it appears that the War Chiefs were also blessed. And another gens had come. They (the members of this gens) were next in order. And at the end of three years those called the Feathered gens also were blessed. And other gentes came to view at this time. That verily is how it was. Oh, again after three years the Eagle gens was also blessed. Again a gens came to view. So there were four groups, leading gentes. These are they who all understand the rite of the ceremonial runners. That is how they know about the ceremonial runners and ceremonial attendants as well as all the work of the ceremonial attendants. These gentes are they who know about the business of the ceremonial runners this day when it is daylight. And so it seems these, the members of the Bear gens, told what the ceremonial attendants were to do, and also these ceremonial runners.

Three men were placed (here) by the manitou to have power and to do as they pleased. And these members of the Bear gens organized these ceremonial attendants so they would in this way wait upon each other. But these ceremonial runners were the ones used very much a long time ago, when the Meskwakis had just come into existence. These ceremonial runners were the workers. To-day, to be sure, those called ceremonial runners are no more, as all have died. These

'tōwAgi^{d}tcā'i mā'A'g A'ckā'päwAg ä'netcig$^{k!}$. Tcāgi'megu kägō' wâpA'tAmōgi mA'kwā^{d}tci pwāwi'megumyāne'tenigi wâpA'tAmōg a'utōtāwe'nini^{d}tci mā'a'i nenō'täwa' ä'māwA'se'tōni^{d}tc^{i}. Äyī'giwīnA'-megu mī'ke^{d}tcä'wī'āpi nā''inā'i mīgātīwenāg$^{k!}$. Äyīgi'megu na'i'gi-wAgi mīgātīwenāgi wī'tAne''siwā^{d}tc^{i}. Äyīgi'megu mī'ckawe''siweni ke'kä'netAmōg$^{k!}$. Ä'ci'genig ī'n ä'cipA'kimā''sowā^{d}tc^{i}, mane'towA-nimā' ä'ciketeminā'gowā^{d}tc^{i}. Ī'ni wä'^{d}tc ī'ni kA'ckiwī'cige''siwā-^{d}tc^{i}. Nā''k äniwi''sā^{d}tcigi'megu mā'A'g äyīgi'megu nā''kA mänwi-tä''ātcigi'megu. Me'ce'megu penō'^{d}tc i'ci Anō''kānāpi mā'A'g$^{k!}$, penō^{d}tci'megu me'cena' i'pa''owā'sA mawā^{d}tcimo''āwāte nenō'-täwa'^{i}, nā''kA nAtomāwā'sA'megu penō'^{d}tc a'winite me'to'säne'-niwa'^{i}. KAnāgwA'megu kägō'' ī'cāgwäne'mowā^{d}tc^{i}. Mō'tci'megu' sī'pōwAni pyänutA'mowāt ī'ā'cowīwā^{d}tci'megu Anō''kānete neguta'-'i'ci nenō'täwa' ä'awi'nigwän$^{n!}$.

MAnigä' ä'tA''ciwā^{d}tci mā'A'g A'ckā'päwAg$^{k!}$: ne''siwAg$^{k!}$. Negu'ti nī'gānīw^{wA}', ka'ō'ni nā''kA negu't āne'kō'^{d}tci'cig^{kA}', nā''kA ne'sō'nAmegi negu't^{i}. Ī'ni ä'ci'ci'nowā^{d}tc^{i}. Negu'ti nī'gānītA pā''sA tātA'g$^{k!}$. 'Ī'nānA känō'nā'sut änō'kā'ne^{d}tcini mā'A'g A'ckā'-päwAg$^{k!}$. Ka'ō'n īn ä'Anō''kānā^{d}tci kutAga'i'īni' uwī^{d}tci'utA'ckāpä-wa'i. Neguti mA'nA Mä''kwi'sutA', nā''kA negu'ti MAne'senō'gimāwA, nā''kA negu'ti Mäge'sī'wi'sutA'. Īnigi nä'neguti ne'niwAg ä'ckāpä'-witcig$^{k!}$. Ka'ō'ni mA'nA Wä'migō' A'ckutä'nenī' inā'petug^{ke}'. Īnai'yätuge nīgānīt A''ckutäw$^{w!}$. Ka'ō'ni^{d}tcā' ä'pA'ko'wäwā^{d}tci kä'käne'tAgigi mA'n ä'ci'genig mā'a'i'megu wī'nīgānī'Anemimī'ke-^{d}tcäwī'e'miwā^{d}tc^{i}. Tcāgenwi'megu i'ci wī'A'päne'mowā^{d}tc ä'inā-^{d}tci'mowā^{d}tc^{i}. Nīgā'ni'ciga mAnī'yätuge keteminägwite'^{e}': nō'-tenig$^{k!}$, ka'ō'n āne'kō^{d}tci pe'cege''siwAn$^{n!}$, ka'ō'ni nā''kA āne'kō^{d}tci nōnō''ka'An$^{n!}$. Ī'ni wä'^{d}tci Aniwi''sāwā^{d}tc^{i}. Īnu'gi wī'n ä'wâ'-'säyāg āguwī'yä'Agi mā'A'g$^{k!}$: A'cawaiye pōnitA'gowAgi mā'A'g ä'ci'gitcig$^{k!}$, ä'tcāgi'megunepō''iwā^{d}tc^{i}. Īni'megu mäme^{d}tcinä'i yätu'ge mägwä'' ä'kwikutwä'cigāpitAgi tA'swawa'īmAgA'ki mämed^{d}tcinä'i mā'A'g ä'me'to'sänenī'wiwā^{d}tc^{i}, mämed^{d}tcinä' ä'āwute'^{e}'. Īni^{d}tcā' ä'mawitcāgi'näwā^{d}tci mā'A'g A'ckā'päwAg$^{k!}$.

MAnigä''i nā''inā'i tcīpe'ku'kwägin āte'ci'megu A''cAmāp^{i}, nā''kA kīgäno'wā^{d}tcini nenō'täwAg āte'ci'megu Anā'gAnAn A''tawāp^{i}. Ä'wī'se'niwā^{d}tc^{i}. Wä^{d}tcike'sī'yänig u'^{d}tcinaw AtA''sAneg ī'n ä'Apiwā'^{d}tcip^{i}. Negu't A'nāgAni wä^{d}tciwâ'pAnigi nā''kA negu'ti wä-^{d}tcipAgi'ci'monig ä'A''tawu^{d}tc^{i}, nā''kA negu't A'ckwā'tämegi wätā'-pAnig$^{k!}$. Ī'n ä'ci'setawu'^{d}tcip^{i}. 'Ō'n ä'pA''kime^{d}tci mā'A'n Anā'-gAnAn īna' ä''tänigi menā''ckunōn$^{n!}$. Nā''kA mAnī'nina'i ä'Anō'kā'-ne^{d}tcini wī'kīwi'ā^{d}tci'mowā^{d}tci kägō'i nawA^{d}tci'megu A'cAmā'pip^{i}. Kī''cipiwī'senī'wā^{d}tcin ī'n ä'wä'pu'sä^{d}tci känō'nā'sut ī'kīwā'^{d}tci-mutA tātA'g$^{k!}$. Īni^{d}tcā' ä'cawiwāte'e'yätug A''cawaiye mā'A'g A'ckā'päwAg$^{k!}$. Tcāgi'megu i'ci'Anō''kānāp ä'sAnAgAte'nigin$^{n!}$. WīnwāwA'megu pA'ku'tAmōgi kägō' ä'pwāwikA'ckipA'ko'wäwā^{d}tc

persons called ceremonial runners had a hard time. They oversaw everything, they oversaw it so where these Indians had a town, where they had a village would be proper and not evil. And they were made to work in time of battle. It was also their duty to be present on the battle field. For they also understood mystic power. That is what they have been permitted, that is how they were blessed by the manitou. That is why they were able to be strong. And these were fast runners and also good-natured. These (ceremonial runners) were sent on errands any place far off, no matter how far off they might run there if they went to tell the Indians the news, and they might summon people if they dwelt far off. It was impossible for them to be unwilling. Even if they came to rivers they would cross them if they were ordered any place where Indians were.

This was the number of these ceremonial runners—they were three. One was the leader, and one was in succession, and one the third. That is how they are. This single leader is in a way the boss. He is the one spoken to whenever these ceremonial runners are hired. And he employs the others, his fellow ceremonial runners. This one man belongs to the Bear gens, and one belongs to the War Chiefs gens, and one belongs to the Eagle gens. These men are they who are ceremonial runners, one by one. And this member of the Feathered gens may have been called the fireman. He probably was the leader with fire. And then those who knew how this was decided which of these were to be leaders and be their workers. They would depend upon them every time, so they said. The leader, it seems, was blessed by this—wind, and the next in succession by a deer, and the next in order by a humming bird. That is why they excelled in running. To-day, to be sure, there are no more of these; people like these ceased to exist a long time ago, they have all died. Now it is perhaps 60 years ago when they were last existing as mortals, when they were used last. Then, indeed, these ceremonial runners soon all died.

Now, whenever a ghost feast was held they were fed apart (from the others), and whenever the Indians held gens festivals bowls were placed separately for them. Then they ate. It is said that they sat on the bench on the north side. One bowl for them was placed east and one west and one at the east door. That, it is said, is how (the bowls) were placed for them. Then they were given meat where these bowls were. And whenever they were ordered to go about giving information it is said that first they were fed something. When they had eaten, then the one spoken to began to walk off; that is, the one who presumably was to go about giving information. That really is what these ceremonial runners did long ago. They were all sent on errands whenever it was difficult. And they de-

u'gimāwA nā'ᐟ'kA täpwänenī'ᴬ', wīnwā'wān ä'pA'ko'wäwād^dtci mā'A'gi A'ckā'päwAgi—mō'tci'megu mīgātī'wenegi me'cena'ᐟ'megu pA'ko'wäwā'sA mā'A'g^k!'.

MAnigä'ᐟ ä'tō'tawu^dtci mā'A'g ä'A'ckiwäpimAni'i'cī'tāwā^dtc!': 5 nawA'^dtc A^dtcigawī'tawā'petug ume'ᐟ'ckumwāwi unegwī'ᐟ'kAnwāg^k!'. Ī'ni wä'^dtci pepe'ke'ᐟ'siwā^dtci mā'A'g A'ckā'päwAg^k!'.

Nā'ᐟ'k uwīyä'Ani'megu ä'ne'peni^dtci mā'Agi'megu kīwi'ā^dtcimo'ᐟ'ā^dtcigi nenō'tāwa'!'. Ä'kīwiwītAmo'wāwā^dtc ä'kīwimäme^dtcinä'ikīwiwāwītA'mowā^dtci mī'ᐟ'sōn ä'ā^dtcimo'ᐟ'āwā^dtci me'to'säne'niwa'!'.

10 Nā'ᐟ'k äyä'pī'tcina' ä'kīwipīti'gäwā^dtc wīgī'yāpyän ä'kīwâpA'ᐟ'māwā^dtci me'to'säne'niwa'!', kägō' tātA'g i'ci'Anō'kāne'gowāte^e': ī'ni wä'^dtci kīwipītiga'wāwā^dtc!'. Inā^dtcimäwenī'wiwAgi mä'A'g A'ckā'päwAg ä'netcig^k!'.

Nā'ᐟ'kA mA'n^n!': ä'tepowäwänī'winig īna'ᐟ'megu a'wiwAg^k!'. Nā'ᐟ'k 15 äyīgi'megu mā'a'i täpwänenī'a' ä'kīwi'ā^dtcimo'ᐟ'āwā^dtc ī'tepo'wäni^dtc!'. MAnimegōnīni umī'ke^dtcäwīwenwāwi.

Mā'A'gi mAmī'ᐟ'cī'Ag ä'netcigi pe'kī'ᐟ'iwag^k!'. Īnu'gi käwAgi'megu kīwītäwAg^k!'. MA'ni wīn'nān ä'ci'giwā^dtc!': aiyā'cō'kA mAmī'cAmā'ᐟ'tīwAg^k!'; ä'ci'so'wā^dtcin aiyā'cō'kA mAmī'cAmā'tīwAgi mā'Agi tcāg 20 ä'ci'ᐟ'sutcig^k!'. Ī'ni wīnwāw ä'ca'wiwā^dtci mā'A'gi mAmī'ᐟ'cī'Ag ä'netcig^k!'.

Mā'Agi nā'ᐟ'k A'ckā'päwag ä'netcigi pe'ᐟ'kīwAg^k!'. Manetowani mā'Agi ketemi'nāgōg^k!'. Wā'^dtci mA'ni kA'cki'i'ca'wiwā^dtc!'; umA'ᐟ'kAtäwī'wenwāgi wä^dtci ke'käneta'mowā^dtci mā'A'g A'ckā'päwAg^k!'. 25 Ī'n änā^dtcimegu'ᐟ'siwā^dtc!'. Ne'kigä'ᐟ'megu mā'A'gi me'to'sänenī'ᐟ'wiwā^dtc A'ckāpä'wiwAg^k!'. Ā'gwi nō'mAgä' mA'n i'cawī'wā^dtcin^n!'. Nā'ᐟ'kA nā'ᐟ'inā'i'megu nepō'ᐟ'iwāt īni'megu ī'pōni'A'piwā^dtc A'ckā'ᐟ'päwAg^k!'. I'cike'känetAmōtugä'igip!'. Īnugi mA'n ä'wâ'ᐟ'säyāgi wä^dtci pwāwi'A'piwā^dtc A'ckā'päwAg^k!'.

30 MAnigä' änā'^dtcime^dtci mā'A'g^k!': neguta'ᐟ ä'i'ci'Anō'ᐟ'kāne^dtci penō'^dtc!', ā'gwipi na'iwī'senī'wā^dtcini mā'A'g^k!'. Ī'n ä'ca'wiwā^dtc!'. Mō'tcigä'i wī'se'niwāte ā'gwi mā'ne wī'seniwā^dtci'nip!': cä'cki'megupā'pe'e ne'pi me'nowAg^k!'. Ī'n ä'ca'wiwā^dtc!'. Kīgä'ᐟ'nuginigä' īna'ᐟ'megu ä'tcītA'piwā^dtc änā'sAmA'pini^dtci kīgä'nu^dtci'!'. 35 Ä'tA'ci'A'kawâ'piwā^dtci wī'i'ci'Anō'kānātänipi'!'. WA'nimō^dtci mā'ᐟ'A'gi mAmī'ᐟ'cī'Agi' cāgwäne'mowāte nā'ᐟ'kA kī'sātäne'mowāt ī'kīwiwī'ku'wäwā^dtci mā'A'gi nā'mi'ta' Anō'ᐟ'kāne^dtc A'ckā'päwAg^k!'. TcAtcawī'ᐟ'āpe'e mīnā'pi kägō'i mā'A'gi A'ckā'päwAgi me'to'säne'ᐟ'niwa' ä'täpi'ᐟ'āwā^dtc!'. Īnipā'pe'e wä'^dtci mīne^dtci mA'^dtcā'īn^n!'. 40 TcAtcawī'ᐟ'ipi wī'se'niweni mīnāpipā'pe'^e'. Mō'tci'megu tepe'ᐟ'k Anō'ᐟ'kānete kägō'i ī'Anwā^dtciwā^dtci'megu i'ci'genīw^w!'. Uwī'yāwāw ī'n ä'ci'giwā^dtc'. Nā'kA'^dtci ke'cā^dtcime'to'sänenī'wiwAg^k!'. Ā'gwi mA^dtci'owīyä'ī'wā^dtcin^n!'. Ī'ni wä^dtci me'to'säne'niwAgi tepā'nāwā^dtci mā'a' A'ckā'päwa'!'. Īni wä'^dtci yätuge kwīnumā'wāte'e nenō'ᐟ'- 45 täwAgi mā'A'g^k!'. Mānwawa'īme'megu pemikwīnAta'wā'ᐟ'āgwä'ig^k!'.

cided anything when the chiefs and councilmen could not come to a decision; then it was that these ceremonial runners decided it—even in war they might make the decision.

And this is how these (ceremonial runners) were treated when they first became one: The blood in their arms was first made to flow. That is why these ceremonial runners were light in weight.

And when anyone died these (ceremonial runners) were the ones to go about telling the Indians. When they went around telling of it, they went around pronouncing the name for the last time when they told the people.

And once in a while they went about entering the wickiups (to see) if by chance there was an errand on which they were to be sent; that is why they went about visiting. Such is the report concerning these (men) who are called ceremonial runners.

And this: When there was a council they were there. And they also went about telling the counsellors to counsel. This very thing was their work.

These persons called ceremonial attendants are different. They are still living to-day. This is how they are: In turn they serve as ceremonial attendants to each other; all these gentes serve as ceremonial attendants to each other according to the gentes, and in turn. That is what these who are called ceremonial attendants did.

And these called ceremonial runners are different. They were blessed by the manitou. That is why they were able to do this; these ceremonial runners learned it from their fasting. That is what is said of them. And as long as they live they (remain) ceremonial runners. They do not do this for a short time. And when they die, then there will cease to be (any) ceremonial runners. It is said that they probably knew this. That is why there are no ceremonial runners to-day.

This, moreover, is told of these (ceremonial runners): When they were sent on an errand somewhere far off, it is said that they were not in the habit of eating. That is what they did. And even if they ate, it is said not many ate; they were accustomed to drink merely water. That is what they did. And whenever gens festivals were held they sat down so that those celebrating the gens festival sat down facing them. They watched to see if they were to be sent on any errands. If now these ceremonial attendants were unwilling or disliked to give invitations, these ceremonial runners would be employed. Sometimes these ceremonial runners would be given something when they pleased the people. That is why they would be given dry goods. Sometimes they would be given food. Even if they were sent on some errand at night, it was a rule for them to be willing. That is how they were in regard to their bodies. And they were kindly people. They were not bad natured. That is why the people were fond of these ceremonial runners. That is

Īnī'yätuge pyä^{d}tci'cawiwāte'^{e}'. Īnugi wī'n ā'gwi ī'n ä'ca'witcigi tAgo'wā^{d}tcin^{n}'. Āgwigä' äyīgi'pīn i'cawī'wā^{d}tcin^{n}'. Keteminawe'-'siwAgi wä'^{d}tci menwime'to'sänenī'wiwā^{d}tc^{l}'. Īni manetowa'i ketemi'nāgōg^{k}'. Īnugi wä'^{d}tc A'ce'nowā^{d}tc ä'pwāwi'uwīyä'Aketemi'nāgu^{d}tci mane'towAni wä'^{d}tc A'ce'nowā^{d}tc A'ckā'päwAg ä'netcig^{k}'.

Nā'$^{'}$kA wâpAta'$^{'}$owāt awa'ī'mi me'te'gw āmiwâpA'ta'ōni āmi'A'ci'-'tōwā^{d}tci me'ckwāwā'kAn^{n}'. Wâpata'$^{'}$owā's īni'megu me'tenō'^{l}': ā'gwi kanā'gwA kutA'g ic'i'me'tegwi wâpata'$^{'}$owā's^{A}'.

Ä'kīyu'säwā^{d}tcimā'i mäme^{d}tcinä' ä'Anō'kānete'e'yätuge mā'A'g A'ckā'päwAg ä'kwikutwā'cigāpitAgi nī'$^{'}$cw ä'tA'swawa'ī'mAgA'k^{l}'. MAnA'$^{'}$k A'ckipAgine'pi'seg ä'u^{d}tci'Anō'kānete' A'ckāpäwa mAnA'kA-^{d}tcā'$^{'}$ipi tcīgi Pīgi'tAnwe ä'ā'te'^{e}'. Awa'īma'i Nīma'ā'a' ä'a'wini^{d}tc ä'Anō'$^{'}$kāne^{d}tc A'$^{'}$ckāpäw^{wA}'. Ä'kAtawimämye'cki'e'tīwā^{d}tci kutAga'i nenō'täwa'^{l}'. Īni^{d}tcā' mA'nA'A A'$^{'}$ckāpäwA ä'mawi'ā^{d}tcimu^{d}tc ī'mīgā'tīwā^{d}tc u^{d}tciwä^{d}tc īte'p i'$^{'}$ā^{d}tc^{l}'. Ke'tenA'megu īte'p ä'āpi-'ā^{d}tc^{l}', ä'$^{'}$näwā^{d}tci nenō'täwa'^{l}', ä'ā^{d}tci'mo'ā^{d}tc ä'ci'Anō'$^{'}$kāne^{d}tc^{l}'. Īyā'$^{'}$ pyäyā^{d}tc ä'ke'tci'A'$^{'}$cAme^{d}tci^{d}tcā'megu pe'$^{'}$k ä'wī'$^{'}$seni^{d}tc^{l}'. Nyä'wugun īna'$^{'}$ ä'kī'wītā^{d}tc^{l}'. Kī'ci'āgwApi^{d}tci nā'$^{'}$k ä'nāgwā^{d}tc ai'yāpAmi nā'$^{'}$k ä'$^{'}$pyā^{d}tc ä'ā'^{d}tcimu^{d}tc ä'$^{'}$pyāni^{d}tci mā'a'i nenō'-täwa'^{l}'. Ī'n ä'ci'genigi mā'A'g umī'ke^{d}tcäwīwenwāwi A'ckā'päwAgi ä'netcig^{k}'. Pepenō^{d}tc i'äwA'gip inā^{d}tcimäwenī'wiwAg^{k}'. Īni^{d}tcā'-'megu mäme^{d}tcinä'i mA'n A'$^{'}$ckāpäw ä'mī'ke^{d}tcäwī'te'^{e}', īnina'-'megu mäme^{d}tcinä'^{l}'. Īni^{d}tcā'yätuge'megu nāwipe'pōnig ä'mawine-pō'i'te' ī'n A'$^{'}$ckāpäw äne't^{A}'. Na'$^{'}$ina' ā'kwA'mAtAg ā^{d}tcimugwänimegu ī'pAnā'te'si^{d}tc^{l}'. Ä'ā^{d}tci'mo'ā^{d}tci me'to'säne'niwa'i wī'i'ca'-wini^{d}tc aiyō'$^{'}$nina' aiyā'kowi wī'me'to'säneniwini^{d}tci'^{l}'. "A'ckA-^{d}tcimä'i," 'īwApi, "me'to'sä'nenīwA 'ī'$^{'}$mānäwa. Īna^{d}tcā'ī'nānA nä'ciwAnā^{d}tci'enāgwA," 'ī'yugwän^{n}', "āgwigä' wī'n äyīgi wī'nenō-täwi^{d}tcin^{n}'," 'ī'yugwän^{n}'. Keyä'Apagä' mā'Ani mō'ku'mānAn änā-^{d}tcinipi'i. "Ā'gwi wī'kägō'änetAmō'nägwin änā'kuni'gäyägwe," 'ī'yugwän^{n}', "kīnwāwA^{d}tcā' äyī'gi kā'tA kwä'kwäwi wī'tō'kawī'yägägu," 'ī'yugwän^{n}'. Īni^{d}tcā' īnugi wä^{d}tci pwāwipe'$^{'}$kiwītō'$^{'}$kawu^{d}tci mō'-'kumānA īnA ä'ā^{d}tcimute' A'$^{'}$ckāpäw^{wA}'. "Nā'$^{'}$kA kī'sAnAgi'tōpwA. A'cka^{d}tcimä' āgu'wīyä' ī'A'$^{'}$sägwin ī'kīwā^{d}tcimutA kägō'$^{'}$ ä'cawī'-yägwin^{n}'. Kī'sAnAgi'tōpwA^{d}tcā'^{l}'. Mō'tci'megu pänāte'sī'yägwini pwāwi-'uwīyä'A-kīwā'^{d}tcimut A'ceno'wi'ägwe A'ckā'päwAg^{k}'." Īnī'-yätug änā^{d}tcimu'te'e mA'nA'A A'$^{'}$ckāpäw^{wA}'. Nā'$^{'}$inā'i wäpi'ā'kwA'-mAtAgi nā'$^{'}$kA nā'$^{'}$inā' ī'ne'pō'i^{d}tc īnī'yätuge pe'$^{'}$k ä'wī'cigimā'te'e me'to'säne'niwa' ī'pwāwi'megukägō'pAgi'senA'mini^{d}tc ä'ca'wini^{d}tci mAnigä'i mAmā'tomōni ī'wī'cigenAmini^{d}tci'megu.

why, very likely, these Indians grieved over them. For many years they must have grieved over them. That, very likely, was what they did formerly. The ones who do so to-day are not plentiful. And it is said they were not so (by nature). They were blessed; that is why they lived in health. Then they were blessed by the manitous. The reason they have disappeared to-day is because no one is blessed by the manitou; that is why the persons called ceremonial runners have disappeared.

And if they (wanted) a wooden cane they would make it out of red cedar. They might have a cane only (made) just so; it would not be lawful for them to have a cane made of any other kind of wood.

The last time when these ceremonial runners walked about, when it seems they were sent on an errand, was 62 years ago. A ceremonial runner was sent on an errand and he went from Green Bay to the edge of the Missouri. The ceremonial runner was sent on an errand to where the Sauks of the Missouri are. They were on the verge of having trouble with other Indians. So this ceremonial runner went to tell of a coming fight, that was why he went there. He surely went there, saw the Indians, and told them how he had been sent on an errand. When he arrived yonder he was fed bounteously and he ate heartily. He stayed there for four days. When he was rested he again departed, came back, and told (all) when these Indians came. That was the work of these persons called ceremonial runners. It is reported of them that they went very great distances, so it is said. That truly was the last time this ceremonial runner worked, that was the last time. And it seems in the following winter that person called a ceremonial runner died. As soon as he was sick he must have told that he was going to lose his life. He told the people who were here afterward what to do. "Later on," it is said he said, "there will be many people. They are the ones who will ruin you," he must have said, "nor will they be Indians," he must have said. The fact is he meant this white man, so it is said. "He will not think anything of your rules," he must have said, "and you do not also give him permission," he must have said. That really is why the white man is not permitted much, as that ceremonial runner said (those things). "And you will have a hard time. Later on you will have no one who will go about telling anything that happened to you. You will have a hard time. Even whenever you die you will not know that of each other if no one goes about reporting it when you lose the ceremonial runners." That probably is what this ceremonial runner said. When he began to be sick and when he was about to die, then it seems he strongly urged the people not to give up anything they did and to firmly keep this religion.

Īnugi^{d}tcā'i ke'tenA'megu' sanA'ge'sīw ī'kīwi'ā^{d}tcimutA kägō' ä'cige'nigin^{nl}'. Ī'n ä''cikeg^{kl}'. Mō'tci'megu īnu'g u'wīyä' ä'ne'pō'i^{d}tci ke'tenA'megu ā'gwi ke'käne'me^{d}tcin ä'pwāwi'Api^{d}tci kīwā'^{d}tcimut^{A}'. Ī'ni ke'tenA'megu i''cigenwi īnu'gi mA'n aiyā'kow ä'me'to'sāneniwig^{kl}'. SA'nAgAtwi 'ä'pwāwi'A'ckāpäwA'A'se^{d}tc^{l}'. Wā'^{d}tci' sanA'gi'tōgi wī'nō'tāgägi kägō' ä'cikegin^{nl}'. Nā''kA mō''kumān ä'pyā^{d}tc aiyō'i me'ne'seg^{kl}': ī'ni wä^{d}tci'megu äyī'g i'cikeg^{kl}'.

Nā''inā'i mA'nA mäme^{d}tcinä' A''ckāpäw ä'se^{d}tci' cegi'kAna'we ku'twā'ciga tA''swi pepō'nwägwäni mA'nA nenīw^{wA}'. Awa'īmegigä'' mA'n ä'tA'cimāmA'kA'täwīte wīnamā'i Pä'gōnegi ä'tAmeg^{kl}'. Wī'nA mA'nA mō''kumānA St. Louis itA'm^{wA}'. MAnA yätug ä'tA'ciketeminawesi'te' ä'A'ckā'päwi^{d}tc^{l}'. Manetowan ä'tA'ciketeminägu'te'e mA'nA nenīwA manetowa'^{l}'.

A'ckāpäwA äneta īnī'yätug ä'cawi'te'^{e}'. Īni^{d}tcā' änā^{d}tcimowenAga'k A''cawaiye pyä^{d}tci'cawiwāte'e me'to'säne'niwAg^{kl}'. Īnugi wī'n ā'gw ī'n i'cawī'wā^{d}tcini mā'A'gi nenō'täwAg^{kl}'. Äguwī'yä'Ag A'ckā'päwAg^{kl}': ä'A'ce'nowā^{d}tc^{l}'. Ä'pōnimA'kAtä'wīwā^{d}tci wä'^{d}tc A'ce'nowā^{d}tc A'ckā'päwAg^{kl}'.

Mā'A'gi wī'nA mAmī''cī'Agi mā'näwAg^{kl}'. Īnugi me'ce'megu kwīye''sä'Agi mAmī'cī''iwAg^{kl}'. Ā'gwi mämye''tci kwīye'nA mAmī''cī'Ag Apī'wā^{d}tcin īnu'g^{kl}': mA'ni Me'ckwA'kī''inägi wä^{d}tcīnugi pwāwikwīyena''iwā^{d}tci mā'A'g i'^{d}tcinAg aiyō'i.

Me'ckwa'kī''inägi nā'kA^{d}tci'mā'A'g A'ckā'päwAg ä'nīmi'e'tänig äyīgi'megu nī'miwAgi wīnwā'w^{wA}'. Tcāgenwimegu'ci ä'ine'gāni^{d}tc ī'nīmiwā^{d}tci'megu inänetāgu''siwAg^{kl}'. Ī'n ä''cikeg A'cawaiye äyä'ipe'kiwīgä''siwā^{d}tc^{l}'. Nā'kA'^{d}tc i''kwäwAgi' sāgi'^{d}tc ä'a'wiwā^{d}tc ā'gwi kAnā'gwA ī'kīwinäwu'te'nowā^{d}tci mā'a' A'ckā'päwa' ä'pī'tcimyānōtä'wā^{d}tcin^{nl}'. Kī'ciwīnA'Anenwī'wā^{d}tcin āgwi'megu kägō''i me'cena''megōn ä'kīwinäwāwā^{d}tc^{l}'. Nā''k i'kwä'w ä''nō'cä^{d}tci kAnāgwA'megu ke'tcinä'e ī'u'wīgi^{d}tc^{l}': penō^{d}tci'megu uwī'gi'āpi nō'cātcig i''kwäwAg^{kl}'. Īnī'yätug änA'kAmige'siwā'te' A'cawaiye nenō'täwAg^{kl}', mā'Agimā'i Me'ckwA''kī'Ag^{kl}'. Ä'cike'gip A''cawai^{ye}'. Nā''kA' sA'sā''kwäwagi me'to'säne'niwAg A''cawai^{ye}'; īnu'g ā'gwi' sA'sā'kwä'wā^{d}tcin^{nl}':wä'^{d}tc ä'ckAmi'Ane'kī'i^{d}tci Me'ckwA'ki'^{A}'. Ä''mānä^{d}tci mō''kumānA wä'^{d}tci pōni'sA'sā''kwä^{d}tci mA'nA ne'nōtäw^{wA}'. Īni wä'^{d}tci keteketeminawe''siwā^{d}tc A''cawaiye nenō'täwAg ä'sA'sā'kwäwā'te'^{e}'. Nā''k ä'wīgä''siwā^{d}tc^{l}'. Na''k ä'mämA'kAtä'wīwā^{d}tc^{l}'; īnu'gi mA'kAtä'wīwen A''cenōwi aiyō''i Me'ckwA'kī''ināg^{kl}'. Ī'n ä''cikeg^{kl}'. Mā'A'g A'ckā'päwAgi wä'^{d}tc Aniwi''sā'wā^{d}tc A'cawai'^{ye}'.

To-day, indeed, it is hard (to find) a person who will go about telling how anything is. That is how it is. Even to-day when any one dies (a person on whom to call) is not known because a person who goes about telling news does not exist. That surely is how it is with regard to the last of this generation. It is hard not to have a ceremonial runner. That is why (this generation) has a hard time in hearing when anything happens. And the white man has come here, on (this) island; that also is why it is so.

At the time we last had this ceremonial runner this man was 56 years old. This man fasted yonder at the place called Shallow-Water. The white man, to be sure, calls it St. Louis. It seems this man was blessed there and became a ceremonial runner. This man was blessed by a manitou, by manitous there.

That was probably what a person called a ceremonial runner did. That really is the way, it has been said, that the people did formerly. To-day these Indians do not do so. There are no ceremonial runners; they are gone. Because they have ceased fasting is why the ceremonial runners are gone.

Now, these ceremonial attendants are numerous. To-day simply any boys serve as ceremonial attendants. The ceremonial attendants to-day are not quite right; that is why these Indians here—in the Meskwaki country—do not do rightly.

Moreover, in the Meskwaki country these ceremonial runners also danced when a dance was held. It was thought proper for them to always dance as the (others) were dancing. That is how it was a long time ago while they were very careful. Moreover, when women lived outside it was not lawful for them to go about exhibiting(?) themselves to these ceremonial runners as long as they were menstruating. But as soon as they bathed there was no reason (why they should not) and they went about seeing them. And when a woman gave birth (to a child) it was not lawful for her to dwell near by; women in childbirth were made to dwell far off. That, it seems, is what happened to the Indians, these Meskwakis, a long time ago. That, it is said, is how it was, a long time ago. And the people a long while ago were restricted in accordance with their religion; to-day they are not restricted; that is why the Meskwakis are becoming fewer and fewer. Because the white man is numerous is why the Indian ceases to be restricted by religion. The reason why they were blessed severally long ago is that the Indians were restricted by religion. And they were careful. And they fasted earnestly; to-day fasting has disappeared here, in the Meskwaki country. That is how it is. That is why these ceremonial runners excelled in running a long while ago.

Īnu'gi wī'n A'ce'nowAG äniwi'ʻsātcig aiyō'i Me'ckwA'kī'ʻināg$^{k!}$. Ä'pwāwina'imA'kAtä'wīwā^{d}tc ä'pwāwiketeminawe'ʻsiwā^{d}tc^{l}. Ī'ni wä'^{d}tc A'ce'nowā^{d}tc A'ckā'päwAG ä'netcig$^{k!}$. Ku^{d}tcī'ʻ A'ʻci'A'ʻci'āpi tcA'tcawī'i' cewä'n ā'gw ANwā^{d}tcī'wā^{d}tcini mā'A'g änō'kā'netcig ī'i'cī'ʻtāwā^{d}tc^{l}. Ī'ni wä'^{d}tci' sANA'gi'tōg ī'nō'tāgägi kägō'ʻ änA'ʻkAmi'gA'kin$^{n!}$. TcAtcawī'ʻ ä'ne'pō'i^{d}tc u'wīya' ā'gwi nōtāgägin īyä' īna'ʻ ā'pe'^{e}: A'ckA'^{d}tci nōtāgäpi kägō' änA'kAmi'gA'kin aiyō'i Me'ckwA'kī'ʻināg$^{k!}$. A'cawaiye mA'n A'ckā'päwAG umī'ke^{d}tcäwī-wenwāwi äyä'i'A'piwā^{d}tc^{l}. Īnu'gi wī'n āguwī'yä'AG A'ckā'päwAG ä'netcig$^{k!}$. Ī'n ä'ʻcikeg$^{k!}$. Īnu'gi' cä'cki'megu mAmī'ʻcī'AG A'piwAG īnu'g$^{k!}$. Cewä'n äyīgi pe'ki'megu nānīgi'tō'ʻiwAgi mAmī'ʻcī'AG$^{k!}$. Ā'gwi na'iwīgä^{d}tcī'kAmo'wā^{d}tcini kīgä'nowe^{d}tc^{l}. Īni nā'ʻkān ä'ʻcikeg$^{k!}$. Īnug ā'ʻgwi wīgä'sī'wā^{d}tcini mā'A'gi Me'ckwA'ʻkī'Agi kägō'ʻ$^{!}$. Ä'ckAmi'megu tcā'gi kägō'i pAgi'tAmōg uta'ī'ʻemwāw ä'cki'gi'AG A'ʻkwiyā^{d}tc^{l}. Ā'gwi kägō'änetAmo'wā^{d}tcini kägō'ʻ ä'cki'-gi'AG$^{k!}$. Ī'ni wä^{d}tci nīnawe'ʻsiwā^{d}tc ä'pwāwiwīgä'ʻsiwā^{d}tc^{l}. Mā-'A'gi wī'n A'ckā'päwAG äyä'i'A'piwā^{d}tci pe'ki'megu wī'gä'sīwA ne'-nōtäw^{wA}. Īninā' A'kawâpA'tAmōgi kägō'ʻi mā'A'g A'ckā'päwAG$^{k!}$. Ī'ninā'i wä^{d}tci wīgä'ʻsiwā^{d}tci i'^{d}tcinAG$^{k!}$.

Ä'tA'swimenō'kAmī'nigini māmaiyA'megu nā'ʻk ä'kīwipīti'gäwā-^{d}tci wīgī'yāpyäni mā'A'g A'ckā'päwAG$^{k!}$. Ī'n ä'ca'wiwā^{d}tci yätuge mā'A'g A'ʻcawaiye nenō'täwAG$^{k!}$. Nā'ʻkA tägwāgi'nigin īniyätuge'-megu ä'cawiwā'te'e mā'A'g A'ckā'päwAG$^{k!}$. Me'tō'^{d}tc ä'kīwinAto-'ckAmowā^{d}tc ā'^{d}tcimōn$^{n!}$. Uwī'yä'Ani tātAgi kägō' i'cAnō'kāne'-gowāte wī'ʻAnō'kāne'gowā^{d}tc ī'kīwipa'ʻowā^{d}tc^{l}, ä'kīwiwītAmo'wāwā-^{d}tci me'to'säne'niwa'$^{i!}$. Ī'n ä'ʻcikeg A'ʻcawaiyc: īnu'gi pe'ki'megu pe'kī'nigen$^{wi!}$. Ā'gwi ä'ʻcikegi i'ci'kegin$^{n!}$. Mō'ʻkumān ä'ne'ciwA-nā^{d}tci'ā^{d}tci nenō'täwa'$^{i!}$. Wī'n äyī'g utepā'kuniganīwaiyō'we mA'nA ne'nōtäwA yōwe äyä'pwāwine'ciwAnā^{d}tci'ʻegu^{d}tci mō'ku'mānAn$^{n!}$. Ī'n ä'ʻcawi^{d}tci Me'ckwA'kī'ʻ$^{A!}$.

Nā'ʻkA mā'A'g A'ckā'päwAG ä'tepo'wäni^{d}tci tepowäne'ni'An īna'-'megu a'wiwAg$^{k!}$. Me'tō'^{d}tc ä'pwāwikA'ckipA'kutA'mini^{d}tci wīnwā'-wAp ä'kA'nōne^{d}tc ī'pA'ku'wäwā^{d}tc^{l}. Ī'nä'pA'ku'wäwā^{d}tc^{l}. Änowäg-wä'igi'megu ī'n ä'ci'genig$^{k!}$. Mā'A'gi nā'ʻkA'ʻcawaiye äyä'pwāwimō'-'kumānAgipyāwā^{d}tci mā'Agi'megu wäwänäne'tAgigi 'ī'i'cikī'cigAte'-nigwän$^{n!}$. Ī'kemī'yānigi ne'p ä'AgāwātAmo'wā^{d}tcin īni pā'pe' ä'manetō'kā'ʻsowā^{d}tci mā'A'gi A'ckā'päwAG ä'netcig$^{k!}$. Ī'n ānā^{d}tci-megu'ʻsiwā^{d}tc^{l}. Nepigä'ʻip i'ʻäwAgi neguta'ʻmegu sīpōg ä'mawitA-'cinepinānīmäyā'ʻkäwā^{d}tc^{l}. Kī'cine'sämāwAnipAgi'senāwā^{d}tci'nip īn ä'tA'cimaiyAga'ō'mowā^{d}tc īna'i nepī'g$^{k!}$. Ke'tenAme'gupi me'tō'^{d}tci manetowAgip ä'ma'netowa'ō'mowā^{d}tc ä'nānīmäyā'ʻkäwā^{d}tc^{l}. Api-nApā'pe' ANA'ʻAnAgwäwinīwi mA'ni ne'p$^{i!}$. Pe'ʻkipi wäwänänäne'-tAmōgi nā'ʻinā' ī'kemiyā'nigini mā'A'gi A'ckā'päwAG$^{k!}$. Īnī'yätuge wä'^{d}tci tepānāwāte'e nenōtäwAG A'ʻcawaiye mā'a' A'ckāpäwa'$^{i!}$.

To-day, to be sure, there are no fast runners here in the Meskwaki country. As they are not in the habit of fasting, they do not receive blessings. That is why those called ceremonial runners are no more. Though sometimes they are organized, yet those sent on errands are unwilling to do so. That is why it is hard to hear of it when anything happens. Sometimes when some one dies it is not heard of at the time; later on when anything happens it is heard here in the Meskwaki country. A long time ago this was the work of the ceremonial runners, when they still existed. To-day there are none of those called ceremonial runners. To-day there are only the ceremonial attendants. But the ceremonial attendants are also very lazy. They are not in the habit of being careful when a gens festival is given. And that is how it is. To-day these Meskwakis are not careful with regard to anything. The younger people are throwing away more and more of all their heritage. The younger people do not think anything of anything. Because they are not careful is why they are weak. While these ceremonial runners still existed the Indian was careful. At that time these ceremonial runners watched over things. That is why the Indians at that time were careful.

And every spring these ceremonial runners went about early in the mornings entering the wickiups. That very likely was what happened to these Indians a long time ago. And whenever it was fall these ceremonial runners did the same thing. In a way they went around looking for news. If it chanced they were employed by anyone for some purpose, they would be hired to run around, and they went about telling the people. That is how it was a long time ago; to-day it is very different. It is not as it was. The white man has ruined the Indians. Before he was ruined by the white man, the Indian long ago also had his own laws. That was the way of the Meskwaki.

And these ceremonial runners were there when the counsellors counseled. It seems as if they were called upon to decide when (the counsellors) were unable to decide the question. Then they made the decision. Whatever they said went. And long ago before these white men came, these (ceremonial runners) were they who had full control as to what the weather was to be. Whenever they desired water to rain then these persons called ceremonial runners would conjure. That is what is reported of them. It is said they went some place where there was water, and splashed water up in a river. It is said that as soon as they threw tobacco as an offering they then bellowed strangely in the water. It is said that they surely bellowed like manitous when they splashed up the water. It is even said that this water always became a rainbow. It is said that these persons called ceremonial runners had very full control

Nā'ˈkA pe'pōnig äyīgi'megu wäwänänetAmō'gip^{l}. Ä'A'sāmike'sī'yānigi me'to'sä'nenīwA ä'ānemA^{d}tci^{d}tc ä'ā^{d}tci'mo'ā^{d}tci mā'a'^{l}. Īnipā'pe' ä'manetō'kā'ˈsowā^{d}tc^{l}. Nā'ˈkA mā'A'g AgŌ'ni'kīg ä'mawitA'cipenina'wiwā^{d}tci me'tā'kwi'megu AgŌ'ni'kīg ä'tA'ci'cA'cAcägä-^{d}tci'cinowā^{d}tc^{l}. Ä'manetōwi'mowā^{d}tcipā'pe'e māmaiyA'megupā'pe'^{e}. Ī'n ä'ca'wiwā^{d}tc^{l}. Ī'ni kī'ci'cawī'wā^{d}tcin ä'nawA^{d}tcinAgA'mowā^{d}tc äyä'pwāwinAna'i'ce'kītA'mowā^{d}tcī'. MAni^{d}tcā'ˈīn A'ˈckāpäwinA'gAmōn ä'ci'segi'pi'^{l}. Ī'n änā^{d}tci'mowā^{d}tc A'ˈcawaiye me'to'säne'niwAg^{kl}. Īnu'gi wī'n ā'gwi kägŌ'ˈi ke'känetAgini mA'nA me'to-'sä'nenīw^{wA}'. Īnugi aiyō'nīna'i mō'tcigä'i mA'n inā^{d}tcimo'ete awitA'megu tä'pwä'tA's änā^{d}tcimo'ˈātän^{nl}. MAni^{d}tcā'ˈip ī'n ä'ˈci'segi nA'gAmōn^{nl}:

Manetōwi'ī'īnA'gAmōni'ī'ī,
Manetōwi'ī'īnA'gAmōni'ī'ī,
'Ō ke'tcimyā'kagä'i'ī'ī nī'pepe'ckwitepe'sa'ˈegōpi'ī'ī,
Mānetowi'ī'īnAgAmōni'ī'ī,
Wī'aiyōgäyāni'ī'ī,
Mānetowi'ī'īnAgAmōni'ī'ī.

MA'nip ä'cinā'gäwā^{d}tci mā'A'g A'ckā'päwAg ä'manetō'kā'ˈsowā-^{d}tcipā'pe'^{e}: inā^{d}tcimäwenī'wiwAg^{kl}.

Āwa'īmAnigā'ˈipi nenu'ˈswi'uwīwina' äwāwā^{d}tci'i 'ä'täwä'i'gäwā-^{d}tc^{l}. Ā'gwi na'ime'tegōni'aiyō'wā^{d}tcinip ä'täwä'i'gäwā^{d}tc^{l}: inā^{d}tcimäwenī'wiwAg^{kl}. Nā'ˈkA ku'pi^{d}tci'i'utä'i ä'kā'ketänig^{kl}. Ī'nip äyī'g ā'pe^{d}tcikīwawiwA'gipi'āpe'^{e}. Ä'kawâpAmegwiwā^{d}tcipāpe'īn^{nl}. Ī'nip ä'cike'käneta'mowā^{d}tc ä'keteminawe'ˈsiwā^{d}tci nā'ˈinā' ä'ketemінā'gowā^{d}tci mā'a'i manetowa'i kätemінāgo'wā^{d}tci'^{l}. MA'ni nā'kA'^{d}tc ä'cawiwāte'^{e}. Ā'gwipi wīnwāwA mā'A'n A'sai'yi'Ani na'ipe-'se 'kAmo'wā^{d}tcin^{nl}: awa'īmaiyAni ku'pi^{d}tci'ˈaiyA'nip īni'n umA'kA-'se'ˈwāwAn ä'ci'tō'wā^{d}tcin^{nl}. Me'tō^{d}tci tātA'gi penō'^{d}tc ä'ai'ai'yā-^{d}tci mā'A'ni' cīpi'seniwA'nip^{l}: ī'n īnini wä^{d}tc umA'kA'se'ˈiwā^{d}tci ku'pi^{d}tci'ˈaiyAn^{nl}. Ī'n änā^{d}tcimäwenī'wā^{d}tci mā'A'g A'ckā'päwAg^{kl}.

Nā'ka'^{d}tc uwī'yä'An ä'nepō'ˈini^{d}tc īnigi'megu kīwi'ā^{d}tci'mutcigi māwā'gāneg^{kl}. Nā'ˈkA kīwi'ā^{d}tcimo'ˈātcigi wī'nAna'i'cimā'ni^{d}tci'i mā'A'ni näpe'ni^{d}tcin^{nl}. Nā'ˈkA wīnwāwA'megu nā'ˈinā'i wäpiwe-ne'me^{d}tcin īnini tcī'paiyAni nīgā'n ä'AnemitAnu'ˈsäwā^{d}tci mā'A'g A'ckā'päwAg^{kl}. Ī'nip ä'ca'wiwā^{d}tci mā'A'g^{kl}. Inā^{d}tci'mäwAgi kä'ˈkyā'Ag^{kl}. Īnugi wī'nA kīnā'n ā'gwi ke'käneta'mAgwin aiyō'-'nina' ä'me'to'sänenī'wiyAg^{kwe}'. NAnō'ckwe'megu kete'cime'to'sänenī'wipen^{nA}'. Īni^{d}tcā'i wä'^{d}tc ä'ckAmi'Ane'kī'iyAg^{kwe}', ä'pwāwiwīgä'ˈsiyAg^{kwe}'. 'Ō' nā'kA'^{d}tci mā'A'g i'ˈkwäwAg ā'gwi wīgä'sīwā^{d}tcin īnu'g^{kl}. Me'ce'megu i'ca'wiwAgi mā'A'g^{kl}. MAnigä'i' sāgi'ˈ^{d}tc ä'a'wiwā^{d}tci me'cena'ˈmegu tcīgApA'ˈkwe kīwī'täwAg^{kl}. Nā'ˈkA mō'tci'megu īnu'gi wäpipīti'ge'a'wiwAg^{kl}. Me'tō'^{d}tci mō'ˈkumän ä'ne'ciwAnā^{d}tci'enAg^{kwe}'. Ī'ni wä'^{d}tc i'ca'wiyAgw īnu'g^{kl}. Cewä'-

over whenever it was to rain. That it seems was why these Indians a long time ago were fond of these ceremonial runners. And in winter they also had control, it is said. When it was too cold, when the people were cold, they told them. Then the latter would conjure. And these (ceremonial runners) went to the snow and took off their clothing there and rolled naked in the snow. Early in the morning they would bellow like manitous. That is what they did. As soon as they had done that they stopped to sing before putting on their clothes. This, it is said, is how the song of the ceremonial runners goes. That is what the people of long ago said. To-day this people do not know anything. To-day, at the present time, even if they were told this, they would not believe whatever they were told. This, it is said, is how that song goes:

The manitou song,
The manitou song,
Oh, it might happen that I shall be scalped,
The manitou song,
I shall use on them,
The manitou song.[2]

That is how these ceremonial runners sang when they would conjure; such is the report regarding them.

It is said that yon buffalo horns are what they used when they beat the drum. They did not use sticks when they beat the drum; such is the report regarding them. And a buffalo's heart was dried. It is also said that they took this always with them. It would watch over them. That, it is said, is how they knew they received their blessing at the time they were blessed by the manitous who blessed them. And this is (another thing) they did. It is said that they were not in the habit of wearing buckskin moccasins; they made their moccasins of buffalo hide, it is said. It seems as if when they went repeatedly on long journeys, these, it is said, lasted longer; that is why they had their moccasins of buffalo hide. That is what is reported of these ceremonial runners.

And when anyone dies they are the ones who go about telling the news in the village. And they are the ones who go about telling those who are to lay the dead to rest. And they themselves, these ceremonial runners, as soon as the ghost (i. e., dead body) is begun to be led away, continue to walk in front there. That, it is said, is what these did. That is what the old people say of them. We of the present generation do not know. We live blindly. That is why we are becoming fewer and fewer, because we are not careful. Oh, moreover, these women are not careful to-day. These do anything they please. Now when they (are supposed to) live outside they

[2] This translation is purely mechanical and does not pretend to make sense. Note that the song below (p. 29) differs slightly.

'kīnānA pe'ki'megu kemenwā'kuni'gäpenA kete'citä''äpen īnu'g$^{k!}$. Mā'A'gi wī'n A'ckā'päwAg äyä'itA'gowā^{d}tc ā'gwi pA'cīwätäwi i'kwä'wA wīgī'yāpeg ī'kī'wītā^{d}tci tcīgApA''k^{we}. Nā''kA pīti'ge pe''ki wīgī'yāpeg ī'a'wiwā^{d}tci ne'ckinägō'gipi A'ckā'päwa'$^{!}$.

Āgwigä'' mā'Ag īninā'i na'i'uwīwiwā^{d}tci'nipi'i mā'A'g A'ckā'päwAg$^{k!}$. Me'tō'^{d}tc īni'megu äyī'g ä'keteminawe''siwā^{d}tc ä'pwāwi'uwīwiwā^{d}tcip$^{!}$. Mā'A'g u'ckinawä'iwA'gip$^{!}$. Me'tō'^{d}tci tātA'g ī'pwāwi'utAmi'e'gowā^{d}tc uwī'wiwāt^{e}. Īnī'yätug äne'te' ä'keteminā'gowā^{d}tci kätemināgo'wā^{d}tci'i manetowa'$^{!}$.

Nā'kA'^{d}tcipi mā'A'g A'ckā'päwAgi nā''inā'i kīgäno'wā^{d}tcini pAgwA^{d}tci'cī'cīpa'i' sA'kA'amawäwā^{d}tcin$^{n!}$, me'tō^{d}tci tātA'g ä'Aniwi''sāni^{d}tci mā'a'i' cī''cīpa'$^{!}$; me'tō'^{d}tcip ī'ni' äyī'gi tA'gwiketemi'nägōtugä'ig īni^{d}tcā''yätug^{ke}. Ī'ni wä'^{d}tci' sA'kA'Amo'wäwā^{d}tc äyī'gi nā''inā'i kīgäno'wā^{d}tcin$^{n!}$. Uwī'gewāwi wä^{d}tciwī'cA'tänigi nā''kA wätā'pAnigi nAna'w inäpyä'se'nītug^{ke}. Wīgiyāp ä'tA'cikīgä'nowā^{d}tc ī'nip änäpyä''senigi nā''kA wä^{d}tcike'sī'yänigi nā''kA wä^{d}tcipAgi'ci'monigi nAna'w ä'citīyä'senigi mA'ni kenōtä''ip$^{!}$. Ī'n änä^{d}tcimegu''siwā^{d}tci mā'A'g A'ckā'päwAg A''cawaiyemā'i Me'ckwA''kī'Ag A'ckā'päwAgimā' ä'netcig äyä'pwāwipyā^{d}tci mō''kumān^{nA}. Awa'īmānigä'ipi kīgäno'wā^{d}tcini pe'cege'siwī'nätep$^{!}$: ī'nipi me''tenō'i kākīgänowā^{d}tci wīnwā'wA mā'A'g A'ckā'päwAg ä'netcig$^{k!}$. Ā'gwi kägō'i kutA'gi na'ikīgänowā^{d}tci'nip$^{!}$. Nā''k ā'gw Ane'mo'Ani' cä'cki'megu uwī'nätepi pe'cege'sīw uwī'nätep$^{!}$, 'īwA'g A''cawaiye me'to'säne'niwAg$^{k!}$. Īni nīn ä'na'ine'tā'gäyān ä'ā^{d}tci'mowā^{d}tci pA'ci'to'Ag$^{k!}$, īni^{d}tcā''megunä' nī'n ä'cike'käne'tAmān$^{n!}$: ā'gw āwA'sīmä' i'ci'ā^{d}tcimo'yänin īnu'g$^{k!}$; cä'cki'megu nā'nägA^{d}tc äne'tā'gäyān änä^{d}tci'moyān$^{n!}$; ā'gwi pA'citowä'yänin$^{n!}$: pA'citowäwänäni'gä'i mā''iyägA pA'citowätu'gä'ig$^{k!}$.

Ī'n änä'^{d}tcimu^{d}tc ä'A'ckiketemina'we'si^{d}tci mA'n A''ckāpäwA, mämē'^{d}tcinä' A''ckāpäwA. MAnī'yätug ä'tA'suguni'te'^{e}: medä'sugunigwän$^{n!}$. Pe'kime'gup āna'wi'tōw^{wA}. Ō'sA'nip A'se'mi'egw ä'pA'segwī^{d}tc$^{!}$. Ä'mawiwī''seni^{d}tc$^{!}$. Me'sīgwA''ipi wA'^{d}tcā'āp$^{!}$, nā''k Ame'kwi'ō'sōwānAgōn$^{n!}$, nenōtäwi'A'penyä'$^{!}$, nā''kA nenōtäwime'cimīnä'a'$^{!}$, nā''kA nenōtäwi'umī'na'$^{!}$, nā''kA nenōtäwi'sī''sepā'kwiīnī'yätug ä'ci'A'cAmete'^{e}. Acki^{d}tcā'i ku^{d}tcī''ip ā'gwi tcāgA'tAgini mA'n$^{n!}$: A'ckwAtA'mwAp$^{!}$, Ane'kīme'gupi wī''senīw^{wA}. Ka'ōnī'yätug ä'wäpimAtōte'cā'te'^{e}. Nā''k āwa'ī'mi menāgwA'ckī' ä'Anāpō'käte'^{e}; ä'A'nenwī^{d}tci nā''k ä'sīge'nA'wā^{d}tc A''senyän$^{n!}$. Ī'n änā^{d}tcimäwe'niwi^{d}tci mA'nA nenīw^{wA}. Nā'kA^{d}tci'megu pe'pōnig

linger near the side of the lodge. And they even begin to stay inside to-day. It seems as if the white man spoiled us. That is why we do so to-day. But we think we have very good rules to-day. When these ceremonial runners were still numerous a woman wouldn't dare to linger beside a wickiup. And they were sharply forbidden to dwell inside a wickiup by the ceremonial runners, it is said.

And at that time these ceremonial runners were not in the habit of marrying, it is said. It seems as if that also was how they were blessed, not to marry, it is said. They were young men, it is said. It seems as if it were probably so they would not be bothered (by their wives) if they married. It seems likely that they were told that when they were blessed by the manitous who blessed them.

And it is said that these ceremonial runners, whenever they celebrated gens festivals, burned tobacco as an offering to the eider ducks because it seems as if these ducks were fast flyers; also it is said it seems as if they were jointly blessed by them. That is why they also burned tobacco as an offering to them whenever they celebrated gens festivals. Their dwelling was probably placed in the open (?) to the south and east. The wickiup in which they celebrated gens festivals, it is said, this long wickiup, was placed to the north and west with the end in the open (?). That is what is said of these ceremonial runners, the Meskwakis, who were called ceremonial runners long ago before the white man came. And it is said whenever they celebrated gens festivals they offered deer brain; that, is is said, is the only thing these persons, called ceremonial runners, offered when they celebrated their gens festivals with solemnity. It is said that they were not in the habit of offering any other thing when they celebrated gens festivals. And it was not a dog, but brain only, deer brain, so the people of long ago say. That is what I have frequently heard when old men spoke of it—it is really how I know it; I am not exaggerating to-day in telling of it; the way I tell it is only exactly as I heard it; I am not lying, for if I lie these (old men) must have lied.

That is what this ceremonial runner, the last ceremonial runner, said when he was first blessed. This, it seems, was the number of days he fasted; it must have been 10 days. It is said that he was very weak. He was helped by his father, it is said, when he arose. Then he went and ate. Corn, it is said, was cooked for him, and beaver tails, Indian potatoes, and crab apples, and Indian berries, and Indian sugar—that probably is what he was fed. At first, indeed, it is said, he was not able to eat all this; it is said he put aside (some),[3] and, it is said, he ate a little. And then, it seems, he began to take a sweat bath. And he boiled yon pepper weed; then he

[3] Rendered rather freely.

ä'wäpimämA'kA'täwīᵈtcⁱ'. Nā''k īniᵈtcā''yätuge nā''k ä'mämedā'sugunite'e nī''swine'sīwᵂᵉ': īnī'yätug ä'tA'sugunite'eᵉ'. Īniᵈtcā''yätug ä'mawiketeminawe'si'te'e mA'n ä'kwīye''sä'iᵈtc īniᵈtcā''yätugᵏᵉ'. KABŌ'twe wī'n ä''nepāᵈtc ä'kANō'neguᵈtci negu't ä'āᵈtcimo''eguᵈtci negu'tⁱ', "Na' īni nīn ä'ketemi'nōnānⁿⁱ'," ä'iguᵈtcipi'i negu'tⁱ', "mA'niᵈtcā' ä'citA'cikutAgA'penä''tōyAni kīya'wi, āgwiᵈtcā''megumä' u'wīyä'A ketemi'nō'kinⁿⁱ. Īniᵈtcā' nī'n ä'ketemi'nōnāni mAniᵈtcā' īnu'gᵏⁱ'. Kī'āᵈtcimo'ene," ä'igute'e negu'tⁱ'. "MAniᵈtcā' wâpA'ge nāwikī'cegīge wäᵈtcinā'wA'kwägi kī''Aᵛ'. Sīpōwi pe'māpyäwᵂⁱ'. Īniᵈtcā'i wäᵈtciwī''cAtägi kī''Aᵛ'; kī'ā'cowi'megu: īna'īn ī'Api'A'piyAnⁿⁱ'; īna'tcā'megu kī'näwi; kī'wâpAmi'ᵈtcā' ī'A'pī'tā''ckaiyānⁿⁱ'. 'Ō' mäme'ci''k ā'gwi ī'näwī'yAninⁿⁱ': nī'Aniwi'sA'megu; nā'piwänA īna'īni kī'pyänutōn ä'Api'Apiyanⁿⁱ'," ä''iguᵈtci negu't ä''tō'kīᵈtci'.

Wâ'pAnig ä'āᵈtcimo'āᵈtc ō'sA'nⁿⁱ'. "'Ō' negwī''i," ä''iguᵈtc ō'sA'nⁿⁱ', "īni'megu kī''i'cawi," ä''iguᵈtcⁱ'. "Ä'cimenōgäni'megu īni wī'i'ca'wiyanⁿⁱ'," ä''iguᵈtcⁱ'. Īniᵈtcā''yätug īte'p ä'āte'e'yätuge' sīpōg ä'pyā'te' īna' ä'Api''Apiᵈtcⁱ'. Wäᵈtciwī'cA'tänig u'tAgāme nāwikī'cegin ä'Api''Apiᵈtcⁱ'. KABŌ'twe wī'nA negu't ä'kītanwäwägäpu''soniᵈtcⁱ'. Ä'pwāwi'megunäwāᵈtcⁱ', "'Wägunä''yätugᵏᵉ'?" ä'ci'tä'äᵈtci'. Wānatō'k ä'Api''Apiᵈtcⁱ'. KABŌ'tw änā'sA'mApiᵈtc ä'pyäᵈtcipAgi''ciniᵈtc ä'wâ'pAmāᵈtcⁱ'. "Cī'! pe''ki nī''kA mA'n Aniwi''sätugᵏᵉ'," ä'ci'tä'äᵈtcⁱ'. Ä'tcAge'cī'ä''iniᵈtc ä'wäwene''siniᵈtc īni'nⁿⁱ'. Ä'wâ'pAwâ'pAmāᵈtcⁱ'. Nā''k ä'tcAge'cī'ä''iniᵈtcⁱ'. KABŌ'tw ä'kANō'neguᵈtcⁱ', "Na'i', i'ce'megu nete'cawi mA'ni, ä'kīkīwipa''oyānⁿⁱ'," ä''iguᵈtcⁱ', "nekīkīwipa'u tātAgi nī'nA mA'n ä'kīkīwi''saiyānⁿⁱ'. Kenäwiᵈtcā' ä'pī'tā'ckaiyānⁿⁱ'? Ä'e' nīnA'ku'i keketeminōne nīnA kuᵈtc āgwikägō'' inā'pAte'sī'yānini nī'nᴺᴬ'; āgwi'megu kägō' i'cina'iwe'sī'yāninⁿⁱ'. Cewä'nA wī'wänä''igwänA ī'na'imAtA''cigwänᴺᴬ'? Nā''kA negu'ti wâ''säyāw ä'tAmäni me'ce'megu mAni mene''si kegyätA'megu tcā'gi kīyu''sä'kā' ä'pī'tci'Aniwi'saiyānⁿⁱ'. Ī'niᵈtcā' īnug ä'ketemi'nōnāni wī'i'ca'wiyanⁿⁱ'. Kī'Aniwi'sAᵈtcā'ⁱ'. MA'niᵈtcī' ī'i'tAmAni kīya'wi, 'A'ckāpänenīwᵂᴬ'.' Ī'ni ī'ine'ki me'to'sä'nenīwA kä'kä'netAgA kägō''i nä'pwā'kātᴬ'. Kī'tepānegwAᵈtcā'i ne'ki'megu wī'me'to'säneniwī'wAnānⁿⁱ'. Nī'naiyō netepānegwA mA'n äpiwai'yiwit A'nenägi kī'wītātᴬ'. Ī'n änāᵈtcimo''enān īnu'gᵏⁱ'. Kuᵈtcī''i pe'ki'megu kī'āᵈtcimo'ene wī'i'ca'wiyAni pe''k Anemime'to'sänenī'wiyanᵉᵉ'. MA'nA me'to'sä'nenīwA kī'Anemi'A'se'mi'āwA kägō''ⁱ'. Ä'ci'megu'sA'nAgA'ki kī'Anemi'ci'anō''kānegᵏᵂᴬ'. Nā''kA me'cena''megupi penō'ᵈtci kī'Anemi'ci'anō''kānegᵏᵂᴬ'. Mō'tci'megu penō'ᵈtc u'wīgit u'wīyä'A kī'Ane'kānegōpi'megu ī'mawiwītA'mawAᵈtci kägō''ⁱ'. Nā''kA māwAᵈtcitīte kägō'i'ci kīnA'megu kī'anō''kānegᵏᵂᴬ'. Ī'pwāwiᵈtcā'i'cāgwäne'moyanⁿⁱ'. Īniᵈtcā' ī'mī'nenān Anwā'ᵈtciwenⁿⁱ'. Ku'ckwāᵈtcinenī'-

bathed and poured water on the rocks. That is what is said of this man. And in winter he began to fast earnestly. And it seems he fasted for 12 days; that, it seems, was the number of days he fasted. Then it seems this man hastened to be blessed when he was a boy. Soon, when he slept, he was addressed and told by one (person), "Well, now, I bless you," he was told, it is said, by one, "now, although you have made your body suffer the pangs of hunger, no one, indeed, has blessed you. So I bless you this day. I shall inform you," he was told by one (person). "Now, to-morrow at noon, you will go south. A river flows by (there). You must go south of it; you must cross it; then you must keep on sitting there; you will truly see me there; you will notice how fast I can go. Oh, perhaps you will not see me; I shall go very fast; however, I shall come to you where you are sitting steadfastly," he was told by one (person), and he awoke.

The next day he told his father. "Oh, my son," he was told by his father, "you must do exactly so," he was told. "You will do whatever he told you," he was told. So it seems he went there, came to a river, and remained seated there. He remained seated on the south side across the river at noon. Soon one (person) went about there whizzing. As he did not see him, "What, pray, is it?" he thought. Unconcernedly he remained seated. Soon as he sat facing him he looked at him as the other came and alighted. "Gee! he probably is a very fast runner," he thought. The other was tiny and beautiful. He kept looking at him. And the other was tiny. Soon he was addressed, "Well, I merely do this when I run around and around," he was told, "I run around and around in a way when I fly about here and yon. Did you see how fast I go? Yes, I bless you, though I am not a good hand to make anything; I am not good at any job. But who will there be to overtake me? And when I say one day I might walk over nearly this island I am so fast. To-day I bless you to be so. You will be very fast. This is what you will call yourself, 'ceremonial runner man.' That is what the people who know anything, who are intelligent, will call you. Verily, they will be fond of you as long as you shall exist as a mortal. This one who has fathers and dwells in the smoke hole is fond of me. That is all I tell you to-day. Yet I shall tell you what you are to do if you continue to live very long. You will continue to help these people in anything. They will continue to send you on difficult errands. And they will send you on errands no matter how far off. Even if any one lives far off you will be sent on an errand to tell him something. And where there is a gathering you will be sent on an errand for something. So you must not be unwilling. So I shall give you willingness. I shall give you the quality of

wiweni kĭ'mīnen$^{ne'}$. Nā'kA'^{d}tci mA'n$^{n\dot{i}'}$. Nā'ʻinā' ä'A'cki'pyaiyAn ä'Api'A'piyAn ā'gwi näwĭ'yAnin$^{n\dot{i}'}$. Īni ku^{d}tc ä'wâpAtō'nenān$^{n\dot{i}'}$. Īni^{d}tcā'i wĭ'i'ca'wiyAni mA'n ä'ca'wiyān$^{n\dot{i}'}$." Īnĭ'yätug ä'igu'te'e īnini nōnō'ʻkā'An$^{n\dot{i}'}$.

"Āgwi^{d}tcā'ʻi me'to'sä'nenīw īna'ʻi nä'wu'kini neguta'ʻi'ci'Anō'kā'-neg$^{ke'}$. Me'cena'ʻmegu kī^{d}tcī'ckwe'ʻwāwAg īna'ʻi neguta'ʻi kĭ'maiyā'cka'wāwAgi' cewä'n ā'gwi wĭ'nä'wu'kin$^{n\dot{i}'}$. WīnAgä' ĭ'n u^{d}tc ä'ketemi'nōnān īn ä'ciwītA'mōnān$^{n\dot{i}'}$. Īnu'gi mA'n ä'tA'cikAkAnōnetī'ʻenāni kā'tA^{d}tcā' ānwä'ta'wi'kAn ä'nenān īnu'g$^{k\dot{i}'}$. KäwA'g āgwimä' mīnenānin ä'ciketemi'nōnān$^{n\dot{i}'}$. Kĭ'mīnene ku^{d}tci'megu kĭ'ci'aiyā^{d}tcimo'ʻenān$^{n\dot{i}'}$," ä'ʻigu^{d}tc īnini nōnō'ʻkō'An$^{n\dot{i}'}$. Wĭ'nAgä' ä'pōni'megukA'ckikA'nawi^{d}tc$^{i'}$. Ke'tenA'megu ä'wäpipe'kĭ'nawi^{d}tc$^{i'}$. Ke'tenA'megu ä'wäpipe'kīni'tä'ä^{d}tc$^{i'}$. Nā'kAgä'i neguta' ä'tA'ci'tä'ä^{d}tc$^{i'}$, mō'tci'megu ke'tcigAmīg$^{k\dot{i}'}$; ä'kītA'ci'tä'ä^{d}tci nā'ʻkA kĭ'ʻce'sōni wāwu^{d}tci ke^{d}tcini^{d}tci nā'kA'megu änemi'cine'kīni^{d}tc ä'kītA'ci'tä'ä^{d}tc$^{i'}$. 'Ō'ni^{d}tcā' nā'ʻ'k ä'wäpi'ā^{d}tcimo'ʻegu^{d}tc$^{i'}$: "Na'i', mA'kwā^{d}tci'megu kĭ'Anemime'to'sänenīw$^{w\dot{i}'}$," ä'ʻigu^{d}tc$^{i'}$. "Āgwi mAni myā'netegin ĭ'nene'känetAmAnin$^{n\dot{i}'}$," ä'ʻigu^{d}tc$^{i'}$, "cä'cki'megu me'nwikegi kĭ'ʻnāgAt$^{A'}$. Penō'^{d}tc i'ci'Anō'kā'nenege kā'tA kĭ'sātäne'-mo'kAn$^{n\dot{i}'}$. Cä'ʻcki kĭ'nene'ʻkänemi nā'ʻinā'i wäpi'Anō'kā'neneg$^{ke'}$. Cä'cki'megu ä'ci'ā^{d}tcimo'ʻenāni kĭ'ʻwâpAt$^{A'}$. Nā'ʻkA mA'ni: A'ʻsaiyA kĭ'tcigāpyä'cwāwA īn ĭ'inApina^{d}tc$^{i'}$. Nā'ʻkA kemaiyāwinegi ke'ʻkātegi kĭ'sō'gi'āwA A'ne'kĭ'i ĭ'wāwītātägi na'iwAnĭ'ʻkäyAn ä'ci'Anō'kāne'negin$^{n\dot{i}'}$. Īni nā'ʻ'k ä'ʻcikegi nawA^{d}tcimä' mA'n$^{n\dot{i}'}$. Kĭ'pene^{d}tcā'i pwāwi'īni'ca'wiyAne kĭ'wAniwAnĭ'k ä'cAnō'kā'neneg$^{k\dot{i}'}$. Ĭ'ni^{d}tcā' kĭ'wĭ'ci'gänet$^{A'}$. Nā'kA'^{d}tci mā'A'ni mA'ke'ʻsä'Ani—ku'pi^{d}tcī'ʻaiyi kĭ'umA'ke'sä' ĭ'i'cipe'se'ʻkAman$^{n\dot{i}'}$. Ĭ'n änā^{d}tcimo'ʻenān$^{n\dot{i}'}$.

"Pe'ʻki wīnA'megu wĭ'cige'ʻsiweni ke'mīnen$^{ne'}$. Kī^{d}tcī'ʻckwe'ʻAgi nā'ʻkA näwu'ʻk$^{e'}$, pemu'ʻke ā'gwi wĭ'me'ʻcu'kin$^{n\dot{i}'}$. Nĭ'naiyō āgwi na'ime'ʻcwi^{d}tcini pĭ'pemwit$^{A'}$. Īni^{d}tcā'ʻmegu ĭ'pĭ'tcawiyAn ä'pĭ'tca'-wiyāni kĭ'penemā'i täpwä'ta'wiyAn$^{ne'}$. Nā'ʻkA mA'n i'kwä'wA äne't$^{A'}$, kā'tA tA'cī'kawī'yägAn$^{n\dot{i}'}$. Ā'gwi wäwene'ʻsi^{d}tcin$^{n\dot{i}'}$. Kĭ'-nAmā' ä'ciketemi'nōnāni kĭ'ne'ciwAnā'^{d}tci'egwA ĭ'nA kĭ'pene tA'cī'-'kawAt$^{e'}$. Ku^{d}tcī'ʻi wäwe'ne'sīwA' cewā'nA MA^{d}tcimaneto'An āwA's i'ci'Anō'ki'eg$^{kwA'}$. Īni^{d}tcā'i wä'^{d}tci myā'ne'si^{d}tci 'ĭ'yān$^{n\dot{i}'}$. Ā'gwi kwĭyena'ʻi^{d}tcini mA'n i'kwä'w$^{wA'}$. Īni^{d}tcā' u^{d}tci wä^{d}tci ne'cki'-menān$^{n\dot{i}'}$. Nā'ʻkA mämyā'nōtäwA mA'n i'kwä'w$^{wA'}$. Ĭ'ni nā'ʻkA mA'n ä'ciketemi'nōnān$^{n\dot{i}'}$: ne'sA'sā'ʻkwe i'kwä'wA myā'nōtäte ke'tcine ĭ'kĭwītā^{d}tc ä'kĭwītä'wAnän$^{n\dot{i}'}$. MAni^{d}tcā' ĭ'i'ca'wiyAn$^{n\dot{i}'}$. Kĭ'pe'ne myā'nōtätA ke'tcine kĭ'wītäte ä'a'wiyAni kĭ'pAnā^{d}tci'egwA'megu, kĭ'pAnā'te's$^{i'}$. Ĭ'ni wĭ'i'ca'wiyAn$^{n\dot{i}'}$.

"Nā'ʻkA wä^{d}tcinäwA'kwägi'megu utā'ʻkwe ĭ'Anemi'ʻaiyAni neguta' i'aiyAn$^{ne'}$. Īni nā'kA negu't ä'nenāni wĭ'A'kawâpA'tAman$^{n\dot{i}'}$. Ä'ci-'sA'sā'gimenān ĭ'i'ca'wiyAn$^{n\dot{i}'}$. Nā'kA^{d}tci mA'ni. Kīkĭyu'ʻsäyAne mA'n ä'ʻcikeg ĭ'mĭ'^{d}tciyAni menā'ʻckunōn i'citä'ʻäyAn$^{ne'}$, AgāwA'-

tranquil(?) braveness. And this: When you first came, when you were seated you did not see me. Yet I show you that. You will be exactly as I am." That, it seems, is what he was told by that humming bird.

"Verily the people will not see you if you are sent on an errand some place. You may meet your enemies somewhere there, but they will not see you. Now, that is how I bless you in the way I tell you. When I speak to you here do not disbelieve what I tell you to-day. I have not yet given you the gifts with which I bless you. Yet I shall give them to you when I have thoroughly informed you," he was told by that humming bird. He himself was unable to speak. Surely he began to be different. Surely he began to think differently. And his thoughts wandered, even to the great sea, and his thoughts flitted around where the sun rises and sets. And then he again began to be told: "Well, you must live morally in the future. You must not think of what is evil," he was told, "you must follow only what is good. If you are sent far off on an errand do not hate to do it. You must only think of me when you are sent on an errand. You must only consider what I tell you. And this; you must cut a strip off a hide and fasten it. And you will tie a little on your right leg so that if you forget (something) whenever you are sent on an errand it will be named. That also is how this (must be done) first. If, however, you do not do that you will forget what you are sent for. So you must think firmly of it. And these moccasins—you must have moccasins made of buffalo hide to put on. That is what I tell you.

"I give great strength. And if your enemies see you, if they shoot at you they will not hit you. Any one who has shot at me in a lively manner has not hit me. If you believe me you will be the same as I am (in this respect). And do not bother the persons called women. They are not handsome. If you bother with them they will spoil you in accordance with the blessing I have bestowed upon you. Though (women) are handsome, yet they are mostly employed by the Evil Manitou. That is why I say they are bad. These women are not right. That is why I forbid you. And these women regularly menstruate. And this is how I bless you; it is against my religion for a woman, if she is menstruating (to dwell) near wherever I live. Verily you will be this way. If, however, a menstruating woman lives near where you are, she will ruin you, you will lose your life. That is what will happen to you.

"And if you are going any place you must start on the south side. And that is another thing which I tell, over which you will watch. You will do as I tell you in making my holy gift to you (?). And

tAMAN^{ne}: mANA^{d}tcā'i ma'netōwi'u'mīmīwA 'ī''AmwAt^{A}, menā'ckunōnimā' Agāwā'tAman^{ne}. 'Ō' nā''kA kutA'g Agāwā'tAmane kägō''i pō''kwi'Ag āmine''sA^{d}tcin ī''AmwA^{d}tc^{l}. Īni nā''kānig ä'kī'ci'ā-^{d}tcimo'enāni'megu. Aniwi''säwAg^{kl}. Keke'käne'māwAg ä'ci'cAni-wi''sāwā^{d}tc^{l}. Īni^{d}tcā' u^{d}tci wä'^{d}tc īni'g ā^{d}tcimo''enān^{nl}. Kā'tA kutA'gi mī'^{d}tci'kAni nā''inā'i neguta'i penō'^{d}tc i'ci'Anō'kā'neneg^{ke}. MA'ni wī'nA pwāwineguta''i wī''aiyAne me'ce'megu änAmowā^{d}tci kī''inAm^{mu}. MA'ni^{d}tcā'i nā''inā'i neguta'i penō'^{d}tc äyai'yAnin^{nl}. Ī'ni^{d}tcā'i kekī'ci'ā^{d}tcimo'en^{ne}. Ī'ni nā''kA mA'n ä'ci'ā^{d}tcimo'-'enān^{nl}. Ka'ō'ni nā''kA mA'n^{nl}. Me'to'sä'nenīwA nepō''i^{d}tcini mäme'ci'kA'megu kī'Anō'kānegōp^{l}. Īni nā''kA kā'tA kägō'i me-'ckwāgi kīwiwe'tō'kAn^{nl}. Kā'tA nanā''ci wAnī''kä'kAni mA'n ä'nenān^{nl}. Ne'sA'sā''kwe me'ckwāgi wī'kīwī'wetōg^{kl}. Me'tō^{d}tci tātA'gi mA'nA nä'pō'it ume'ckumi ä'nAgi''sānig īnA^{d}tcā''u^{d}tci wä'-^{d}tci ne'cki'menāni me'ckwā'gi wī'kīwiwe'tōyAn^{nl}. Nā'kA'^{d}tci kā't u'wīyä'A kAkā^{d}tcimī'yägAn ä'pī'tcikīyu''säyAn^{nl}: cä'cki'megu mA-'kwā'^{d}tci kī'kīwi'ā^{d}tcimo'āwA me'to'sä'nenīw änA'kAmigA'tenig^{kl}. Īni^{d}tcā' nā''kA mA'n ä'nenān īnu'g^{kl}. Nā'kA'^{d}tci me'to'sänenīwA te'powät^{e}, Anō'kā'neneg^{ke}, mA'kwā^{d}tci'megu kī'kīwiwītA'mawāw^{wA}. Nā''kA kī'nA nā''kA mA'kwā^{d}tci'megu īte'pi kī''A wä'tāpAg A'ckwā'-tämegi kī''tcītap^{l}. Pwāwika'ckikwaiyā'ko'wäwāt^{e}, mäme'ci'kA' kīnA kī'kAnō'negōp ī'pA'ko'wäyAni. Īni^{d}tcā' ä'pA'se'gwīyAni wī'ā-^{d}tci'moyAn ä'ca'wiyAn^{nl}, ä'māmA'kAtäwīyAn^{nl}, ä'cikA'ckigä'kīnAke-teminawe''siyAn^{nl}, ī'ā^{d}tci'mo'A^{d}tc^{l}. Nā''k ī'kwaiyā'ko'wäyAn^{nl}. Ä'citä'äwAnäni'megu wī'i''cigenwi. Nā''kA kī'täpwe'megu äno'wä-yAn^{nl}. Ā'gwi ī'ānwä'tō'negin^{nl}. Änowäwanäni'megu wī'i'ca'wiwAgi mā'A'gi nenō'täwAg^{kl}. Īni nā''kA negu't änā^{d}tcimo''enān^{nl}. Kī'wâpAtA'megu mA'n ä'nenān^{nl}. Kā't ānwä'ta'wi'kAn^{nl}.

"Ka'ō'ni nā'kA'^{d}tci mA'ni: A'cA'menege kā't ānu''si'kAni kägō'^{l}. Ī'tcāgAtAmani'megu kī'i'ci'tä'^{e}. Äyī'g ī'ni nā''kA negu't ä'ā^{d}tcimo'-'enān ī'wâpA'tAman^{nl}.

"Ka'ō'ni nā''kA mA'n ä'cine'cki'menān^{nl}. Kā'tA myā'neteg ino'-wä'kAn^{nl}; myā'ne'kini kAna'wīnAn aiyō''kAn^{nl}. Nā''kA kutA'g^{kl}. Kā'tA nā''kA kī^{d}tcime'to'sä'nenīwA tA'cimī'yägAn^{nl}. Nā''kA kutA'g^{kl}. Kā'tA kī^{d}tcime'to'sä'nenīwA uta''wī'emi kemōtemī'-yägAn^{nl}. Īnigä'' ä'cawī'wAnäni mA'n ä'ciketemi'nōnān ā'gwi ī'A'semi'egwī'yAnin ī'n i'ca'wiyAn^{ne}. Īni^{d}tcā'i wä'^{d}tc ä^{d}tcimo'-'enān^{nl}.

"Nā''kA kā'tA wâpA'sänemī'yägAn i'kwä'w^{wA}, ketō''kwäyōmA-mā'^{l}. Na' īn ä'nenān^{nl}. Nā''k A'penō'A kī'menwitō'tawāw^{wA}. Mō'tciku''megu utayī'māgā'A kī'menwitō'tawāw ī'AneminäwAt^{A}. Īni nā''kān änā^{d}tcimo''enān^{nl}. Āgwi^{d}tcā' myā'ne'kin ä'nenān^{nl}: wäwene't^{wi}. Nā''k ā'gwi myā'cime'nānin ī'n ä'nenān^{nl}. Pe'ki'-megu kemenwiwī'tAmōn^{ne}. KäwA'g āgwimä'i keteminō'nānin^{nl}. Kī'ci'aiyā^{d}tcimo''enān ī'ni ī'ketemi'nōnān^{nl}.

this: If you walk about, if you think of, if you desire to eat meat, this is how it is: The turtle dove is what you should eat if you desire meat. Oh, if you also desire another kind of (meat) you should kill quails to eat. That is another thing I have told you. They are very fast. You know how fast they are. That is why I told you about them. Do not eat any other kind of (meat) at the time you are sent on an errand somewhere afar off. Now, if you are not going some place you are to eat what (others) eat. This (injunction) is whenever you are going somewhere far off. Verily, I have now told you that. And now this (is another thing) which I tell you. And this is another. As soon as a mortal dies you will certainly be sent on an errand. And now do not go about carrying anything red. Never forget this which I tell you. It is against my rule for red to be carried about. It is because in a way the blood of the dead stopped flowing that I forbid you to carry about that which is red. And do not jest with anyone as long as you are walking about (on an errand); you must merely quietly tell the people what the news is. Now, I also tell this to-day. Moreover, if the people hold a council, if you are sent as a herald, you must quietly tell the news for them. And you must go quietly to the east door and sit down (there). If they are not able to decide a question, you will surely be called upon to make a decision. Verily, when you rise to your feet you will tell what you have done, how you fasted earnestly, how you were able to be blessed, you will tell them. And you will decide the question. Whatever you think will be so. And you must tell the truth in what you say. You will not be disbelieved. These Indians will do whatever you say. And that is one other thing I tell you. You must consider what I tell you. Do not disbelieve me.

"And this is another thing, if you are fed do not fail to eat anything on your plate. You must determine to eat all of it. That also is another thing I tell you to consider.

"And this is another thing I forbid you. Do not say anything bad; do not use bad words. And another thing. Do not also mock your fellow people. And another thing. Do not steal any of your fellow people's possessions. If you do that, whatever you do, this way that I have blessed you will not help you. That is why I tell you.

"And do not make fun of women, they are your sisters. Well, that is what I tell you. And you must treat children well. You must even treat domestic animals well if you see them in the future. That is another thing I tell you. What I tell you is not bad: it is good. And I do not speak evilly to you when I tell you. I am speaking very good to you. As yet I do not bless you. As soon as I have thoroughly instructed you, then I shall bless you.

"Na'i' nā'kA'^{d}tci nā''inā'i wäpi'ANō'kā'nenege kī'nawA^{d}tci'megu me'tegwA'kīgi' sī'pō'ä' ä'pemā'pyägwäni nenō'täwi'A ī'pAgi''senA-^{d}tc^{i}', ī'pAgi'senAmo'wiyAn^{ni}'. Ī'ni wī'i'ca'wiyAn^{ni}'. 'Ō' nā'kA'-''^{d}tci wī'nAgA'moyAn^{ni}'. Mani^{d}tcā'i kekī'ci'ā^{d}tcimo'ene yō'we ī'i'cinā'gäyAn^{ni}'. Nā''kA kī'ā^{d}tcimo'en^{ne}'. Mani^{d}tcā' ä''ci'seg^{ki}':

Manetōwinagamōni ī'aiyō'gäyāni'ī'ī,
Manetōwinagamōni ī'aiyō'gäyāni'ī'ī,
'Ō' ke'tcimyā'kagä'i'ī nī'pepe'ckwitepa'sa''egōpi'ī,
Manetōwinagamōni'ī ī'aiyō'gäyāni'ī'ī,
Manetōwina'gamōni'ī'ī.

"Īni^{d}tcā' ī'i'cinā'gäyAni nā''inā'i kī'cipAgi''senAte ne''sämāw^{wA}'' Ī'n änā^{d}tcimo''enān^{ni}'. Nā''kA kātA^{d}tcā' wAnī''kä'kAni mA'ni nA'gAmōn^{ni}'. Ä'e', kī'cīni'ca'wiyAn ī'n ā'mi'ta'i me'cena' Anō'kā'-neneg^{ki}'. Ī'n änā^{d}tcimo''enān^{ni}', ku^{d}tcī' āgwimä'i keteminō'nānin^{ni}'. Käwa'gi ketaiyā^{d}tcimo'en^{ne}'."

Ka'ōni^{d}tcā''yätuge nā''k ä'pAgi'senegu'te'^{e}'. "Na'i' ī'n īnu'gi tA''swi ī'ā^{d}tcimo''enān^{ni}'. Nā''kA^{d}tcā'i wâpA'ge nāwikī''cegīg aiyō''i kī''pyA. Nā'kA'^{d}tci kī'aiyā^{d}tcimo'en^{ne}'. Īnu'g ī'n ī'pōni'ā-^{d}tcimo''enān^{ni}'." Īnī'yätug ä'igu'te'^{e}'. Ōni^{d}tcā' ä'wäpi''sāni^{d}tc ä'Anwäwägäpu''soni^{d}tc^{i}'. Ä'pwäwi'megunäwā^{d}tc ä'Anemi''sāni^{d}tc^{i}'.

"Īnī'yätug ī'i'ca'wiyān^{ni}'," ä'ci'tä'ä^{d}tc^{i}'. "Pe'kimegō'ni nī'A'-niwi's^{A}'," ä'ci'tä'ä^{d}tc^{i}'. Ōni^{d}tcā' nā''kA wī'n ä'nägwā^{d}tc ä'uwī'-giwā^{d}tc^{i}'. Īyā'' ä'pyäyā^{d}tc ä'ā^{d}tci'mo'ā^{d}tc ō'sA'ni nā''k ugyä'n^{ni}'. "'Ō' ke'te'nA negwī''i," ä''igu^{d}tc īni' ume'sōtā'na'^{i}', "ī'n ä'menwa'-wiyAn^{ni}'," ä''igu^{d}tc^{i}'. "Īnimā' īnīni me'to'sänenī'wiwen^{ni}'," ä''igu-^{d}tc^{i}'. "Ī'n ä'kī'cinō'tAmAni keme'to'sänenī'wiwen^{ni}'. Ī'ni wä^{d}tci-me^{d}tc ä'ckigī' ī'mA'kA'täwī^{d}tc^{i}'. Ī'n ä'cime'nwikegi mA'kAtä'-wīwen^{ni}'. TcA'tcawi menwi'genīwi ä'ciketeminawe''siwā^{d}tci nenō'täwAg^{ki}', nā'kA'^{d}tc äyīgi'megu MA^{d}tcimaneto'Ani ketemi'nāgōg^{ki}'. Ī'n ä'ca'wiwā^{d}tc^{i}', tcA'tcawi MA^{d}tcimaneto'An^{ni}'. Ī'ni wä''^{d}tc A'kawâ'pame^{d}tci mä'kAtä'wītcig^{ki}'. Ī'ni wä''^{d}tc ā^{d}tcimo''āwā^{d}tc uke'kyāmwāwa'^{i}'. Īni^{d}tcā' āmi'cimenwa'wiyAn ä'cike'känetAmo'-wAnän i'ca'wiyAn^{ne}'. Ka'ō'n ī'ā^{d}tcimo''enāni ke'ki'nawā^{d}tci ku^{d}tc A'kī'gi MA^{d}tcimanetōw awī'wa nāmA''kAmig^{ki}'. Īni^{d}tcā' āmi'cike-''kinō'soyAn^{ni}'," ä''igu^{d}tc ō'sA'n^{ni}'. "'Ō' mA'nA wī'nA 'A'nenägi kī'wītätA ī'nA wä^{d}tcita'wi'īwA. Ā'gwi kägō'' i'cimyāne''si^{d}tcin ī'n ä''cawi^{d}tci mA'nA 'A'nenägi kī'wītät^{A}'. Īni^{d}tcā' cä''ck ä'ci'ā^{d}tcimo'-''enāni īnu'gi mäme'ci''kA ku^{d}tci keke'känetā'petug^{ke}'. 'Ō' mäme'ci'-''kAgä' A'ckA'^{d}tcimä'i kī'ke'känet^{A}'. Na'īni^{d}tcā'i' cä''ck ī'i'ciwī'cigi-A'kawâpA'tAmAni mA'n ä'nenān^{ni}'," ä''igu^{d}tc ō'sA'n^{ni}'.

Īni^{d}tcā''yätuge nā''kA wâ'pAnig ä'nāwikī'ce'gīnigi nā''k īte'p ä'ā'te' ä'tA'ci'näwā^{d}tc īni'ni käteminā'gu^{d}tcin^{ni}'. Ke'tenA'megu nā''k īna' ä'Api''Api^{d}tci nā''kA kAbō'tw ä'pyätwäwägäpu''soni^{d}tc^{i}'.

"Well, moreover, when you begin to be sent on errands you must first cast Indian tobacco wherever a brook in a forest flows by; you will cast it for me. That is what you will do. Oh, you will also sing. I have already told you what you are to sing. I shall tell you again. This is how (the song) goes:

I shall use a manitou song,
I shall use a manitou song,
Oh, it might happen that I shall be scalped,
I shall use a manitou song,
A manitou song.[4]

"That is the song you are to sing when you cast tobacco (on the water). That is what I tell you. And do not forget this song. Yes; as soon as you have done that, if you are sent on an errand, you should depart. That is what I tell you, though I do not bless you. I still am thoroughly instructing you."

Then it seems he was again dismissed. "Well, that is as much as I shall tell you to-day. Verily, you must come again here to-morrow at noon. I shall instruct you thoroughly again. I shall cease telling you (anything further) to-day." That is what he was probably told. Then the other began to fly away whizzing. (The man) did not see him as he continued flying.

"That, very likely, is what I shall do," he thought. "I shall be very fast like that," he thought. Then he again departed (and went) to where he dwelt. When he arrived there he told his father and mother. "Oh, surely, my son," he was told by his parents, "you have done well," he was told. "That is (the proper) life," he was told. "Now you have heard about your (future) life. That is why the younger generation are told to fast. That is how good fasting is. Sometimes the way Indians are blessed is good; and they are also blessed by the Evil Manitou. That is how it happens to them, sometimes (they are blessed) by the Evil Manitou. That is why those that fast are watched. That is why they tell their elders. And so if you do what you have learned, you would do well. And I will tell for instruction that the Evil Manitou dwells deep in the earth. So you must remember it," he was told by his father. "Oh, the (manitou) Who-dwells-in-the-smoke-hole is good. There is nothing wrong in what the one who dwells in the smoke hole does. And that is all I tell you to-day, though you doubtless know it. Oh, surely, later on, you will know it. Well, you must accordingly merely watch (yourself) closely in regard to what I tell you," he was told by his father.

And so, it seems, the next day at noon he went again where he saw the one by whom he was blessed. Sure enough while he again remained seated there, soon the other came whizzing. He whizzed

[4] Note that this song differs slightly from the one above (p. 19).

Pe'ki'megu ä'aniwäwägäpu''soni^{d}tc ä'pwāwi'megunäwā^{d}tc^{l}'. Īna-'kä'wīna'megu ä'tcī'tapi^{d}tc ä'tanwägäpu''soni^{d}tc^{l}'. A'cka'^{d}tc ä'pyä. ^{d}tcipagi''cini^{d}tc^{l}', nā''k ä'me'to'sänenī'wini^{d}tc ä'a'pi'a'pini^{d}tc^{l}'-"Na'ī'ni nā'k ī'ā^{d}tcimo''enān īnu'g^{k}^{l}'. Mäme'ci'ka kī'tcägā^{d}tcimo-'en^{ne}', 'ō' mäme'ci''kagä' ā'g^{kw}^{l}'. Nō'magä'e nī'ka'cki'tu ī'ā^{d}tcimo'-'enān^{nl}'," ä''inā^{d}tci ma'na kätemi'nawāt^{a}'. "Na'i', īni^{d}tcā''yätuge nā''k ī'wīta'mōnān anāgō'w ä'ciwīta'mōnān^{nl}'. Keke'känetā'petug īni'megu; kī'wī'ciginene'känета'megu ma'n īni wī'i'ca'wiyan^{nl}'. Nā''ka ma'ni ī'inā^{d}tcimo''enān īnu'g āgwi^{d}tcā'i myäne''ki ī'wītamō'-nānin^{nl}', cä'cki'megu me'nwikeg^{k}^{l}'. Nā''ka wī'i'ci'a'se'mi'a^{d}tci ma'n anemime'to'sä'nenīwa. Īni' cä''cki kī'wī'tamōn^{ne}'. Kī'pene^{d}tcā'i täpwä'ta'wiyane ä'nenāni kī'anemime'sänета'megu. Āne'ta me'to-'sä'nenīwa kī'wâpa'tamāgwa'megu ma'ni wī'i'cī''taiyan ī'n ä'ne-nān^{nl}'.

"'Ō' ka'cinā'gwa manі^{d}tcā' nā''ka pyä^{d}tci'ā^{d}tcimo''enān^{nl}': mā-'agi^{d}tcā'i kīwi''sātcig^{k}^{l}', me'cemegōna'i wäpiwaiyī'witcig^{k}^{l}', kāta-^{d}tcā'i na'ine'cī'yägan^{nl}'; nā''ka pana'cā''ä'ag^{k}^{l}'—ī'nigi^{d}tcā'i kī'a-'kawâpa'māwag^{k}^{l}'. Kī'na ketepäne'māwag^{k}^{l}'. Īni nā''k ā^{d}tcimo'-'enān^{nl}'. Kā'ta ne'ki'megu ī'me'to'sänenī'wanäni ne'cī'yägagi mā-'a'g^{k}^{l}': ī'n ä'ciwī'cigimenān^{nl}'.

"Ka'ō'ni nā''k aiyō' tcīgepyägi näma''sutcigi me''tegwagi kā'ta na'i'ume'se'mi'kan^{nl}': nī'nān ä'kīwī'taiyāni tcī'gepyäg^{k}^{l}'. Īni^{d}tcā-'u^{d}tci wä'^{d}tci ne'cki'menān^{nl}'.

"Ka'ō'ni nā'ka'^{d}tc^{l}', ī'pwāwina'inanāpino'tawa^{d}tc^{l}'. 'Ō' ma'ni wī'n^{na}': ä'cipa'ki'menāni kī''i'cawi. Neguta' i'cipa'ki'menege penō'-^{d}tci keke'ka'amōne yōwe ī'a'mwatcig a'cka'^{d}tci menā'cku'nōyan^{ne}'; mā'a'gi^{d}tcā'i manetōwumī'miwag^{k}^{l}', nā''ka pō'kwi'ag^{k}^{l}', kete'ne yōwe. Īni'g īnig āmi'a'mwatcig i'ce'megu. Ī'n ä''cikeg^{k}^{l}'. Ä'cipa-'ki'menān ī'ni wī'i'ca'wiyan^{nl}'. Me^{d}tci'wä'na kī'wäpa'ci''āwag^{k}^{l}', kī'amwāwagi ku^{d}tc īnig aiyā'pī''tcina'imā'i. Me^{d}tci'wä'na a''penä^{d}tc ī'ni kī'i'cine''sāwag^{k}^{l}'. Nīnā'n ä'kīwi'sä'wiyāg īni'megu ä'cipa'ki'-tīyāg^{ke}'. Nīnaiyō'' mō'tci neta''ckāpāwi mā'a'gi wäpiwäyī'witcig ä'ta''ciwā^{d}tci nī'n^{na}'. Ī'n ä'ci'giyān^{nl}'. Īni^{d}tcā'i ma'ni wä'^{d}tci ketemi'nōnān īnu'gi wä'^{d}tc aiyā^{d}tcimo''enān^{nl}'. Nā'ka ma'ni wī'i'ca'wiyan^{nl}'. Kī'ā'pe^{d}tci'megupīni'^{u}'. Kī'ā'pe^{d}tci'anen^{w}^{l}'. Ī'ni ī'i'cikegi keme'to'sänenī'wiwen^{nl}'. Ā'gw ī'wī'nyāgini kīya'wi; ī'pīnyā-gi'megu kī'i'ci'tä'e'," ä''igu^{d}tc īnini nōnō'kā''ä'an^{nl}'. Pe'kigä''megu ke'te'n ä'wäwene''sini^{d}tc apina'megu ä'kugwä'kā''soni^{d}tc īni'n^{nl}'. "Ka'ō'ni nā'ka'^{d}tci ma'ni wī'ā^{d}tcimo''enān^{nl}'. Nā''inā' ä'sa'ka-'ama'wiyan ä'ckimenō'ka'mīgini nā''ka nāwipenā'wi'gini nā''ka tägwāgi'gini nā''ka nāwipepōgin^{nl}'. Ī'n ä'ciwīta'mōnān^{nl}'. Kā'ta wanī''kä'kan^{nl}'. Ma'ni wī'na wī'se'niwen^{nl}', ā'gwi natawänetamō'-nānin^{nl}': cä'ci^{d}tcā'' mana ā''kunäwa ī'ni nätawäneta'mōnān^{na}'."

(even) more and (the one blessed) did not see him. (The manitou) whizzed where he was sitting down. Later on (the manitou) came and alit, became a human being again, and remained seated. "Well, I shall instruct you again to-day. Perhaps I shall tell you, perhaps not. I can instruct you (but) a short time," this (manitou) who blessed him, said to him, "Well, now I shall again tell you what I told you yesterday. I presume you know it; you must firmly remember to do this. And this which I am going to tell you to-day, what I am going to narrate to you, is not evil, (but) merely good. And in this way you will help the future generation. I shall instruct you merely so. Verily, if you believe what I tell you, you will derive benefit from it in the future. Some people will look to see you do what I tell you.

"Oh, well, I have come to tell you this: do not slay (the birds) that fly about, any of those who have downy feathers; moreover, regarding the young ones—you must watch over them. You own them. I tell you also that. Do not kill these as long as you live; that is what I strongly urge you.

"And also do not be in the habit of getting your firewood from the trees which stand here, at the edge of waters; that is, where I dwell, along the water's edge. That is why I forbid you.

"And, moreover, you must not mock (the people). Oh, this (also) to be sure: You must do what I permit you. If you are asked to go somewhere far off I instructed you formerly (regarding the meats) which you were to eat later on, if you (desired to eat) meat; these turtle-doves and quails I told you (were what you should eat). These are the very things which you should eat. That is how it is. You will do what I permit you. You must not be wasteful with them, though you will eat them once in a while. You will not kill merely them exclusively all the time. That is what those of us who fly about urge each other. Even I am the ceremonial runner of as many of these as have downy feathers. That is how I am. That is why I bless you to-day and thoroughly instruct you. And this is the way you will be. You must also keep yourself clean. You must always bathe. That is how your life is to be. Your body must not be filthy; you will desire it to be clean," he was told by that humming bird. Surely it was very beautiful and its color was changeable (?). "And, moreover, I shall tell you this. When you make an offering (of tobacco) to me it is to be, when it is early spring, and the middle of summer, and the fall, and the middle of winter. That is what I tell you. Do not forget. As far as this food is concerned, I do not desire it from you; it is merely this tobacco which I desire from you." That,

Īnī'yätug ä'igu'te'e MA'NA känō'neguTA mā'A'ni nōnō''kā'AN äniwi'sā'ni^{d}tcin$^{n!}$.

"Ka'ō'ni nā''k ä'ā^{d}tcimo''enān$^{n!}$," ä'igu'te'^{e}. "MAni^{d}tcā'i' cī''cäweni—äyīgi'megu kī'nō'kī''āwAG uwīyä''ä'Agi pwāwikīwi''sātcig$^{k!}$. Mā'A'gi keme'sō'tānAgi ī'A''cAMA^{d}tc$^{!}$: wīnwā'wA wä'^{d}tci me'to'sanenī'wiyAn$^{n!}$, īnu'g ä'pe'mene'k ä'pyä^{d}tci'Apeno''iyAn$^{n!}$. Īni^{d}tcā' nā''kA kī'n A''citAmi tAgā'wi ī'A'se'mi'A^{d}tc i'cige'n$^{w!}$. Nā''kA kägō'' ä'cine'cki'me'kini kī'pe'setawāwAgi'megu. MA'ni negu'ti pe'ki'megu kewī'ci'gimen^{ne}. Ka'ō'ni nā''kA mA'n$^{n!}$: mAmā'tomute me'to'sänenīw īna''megu ī'tAne''siyAn i''cigen$^{w!}$. Ī'n ä'nenān$^{n!}$. Kā'tA mA'ni' cāgwäne'mo'kAn ä'nenān$^{n!}$. Ī'nimā'i wä'^{d}tci ketemi'nōnān$^{n!}$. Ī'n änā^{d}tcimo''enān$^{n!}$. Āgwigä'mä'i ketemīnō'nänin$^{n!}$, āgwi'mä'i awAtenAmō'nänini mī'ckawe''siwen$^{n!}$. KäwA'gi ketaiyā^{d}tci'mo'en īnu'g$^{k!}$. Kī'ci^{d}tcā'itcägi'ā^{d}tcimo''enān ī'ni ī'nAtawi'awAtenA'mōnāni mī'ckawe''siwen$^{n!}$. Ī'n ä'nenān īnu'g$^{k!}$. Kā'tA^{d}tcā'i 'ī'n ä'kī'ci'īni'i'ca'wiyān$^{n!}$,' i'citä''ä'kAn$^{n!}$. Ä'e; käwAgi'megu kī'aiyā^{d}tci'mo'en^{ne}. Menwikegi'megu' cä''cki ketā^{d}tcimo'en īnu'g$^{k!}$.

"Nā'kA'^{d}tci me'to'sä'nenīw A'ckA'^{d}tcimä'i me'cena''megu kägō'i kī'ig^{kwA}': cewä'n ä'nenān$^{n!}$, 'kā'tA pe'se'tAgAn$^{n!}$.' MA'ni myāne''k ā'^{d}tcimōn ā'gw īni kägō''egin$^{n!}$. I'ce'megu mānätwi myāne''k aiyō'i me'ne'seg$^{k!}$. Pe'ki'megu mī'ke'^{d}tcäwīwA mA'nA MA^{d}tcima'netō'^{A}; wīn äyī'g ī'täpwä^{d}tci'megu i'ci'tä'äwA kägō' äno'wä^{d}tcin$^{n!}$. Īni^{d}tcā'i wä'^{d}tci me'to'sänenīwA wä^{d}tci memyä'cki''etī^{d}tc$^{!}$. Ī'nA MA^{d}tcimanetō' ä'mī'ke'^{d}tcäwī^{d}tc$^{!}$. Īni^{d}tcā'i wä'^{d}tc ā^{d}tcimo''enāni ka'wī'cān ī'pwāwitäpwä''tAmAni mA^{d}tcikA'nawīn$^{n!}$. Me'tō'^{d}tci tātA'gi mA'nA MA^{d}tcima'netō'A nAtawi'A'ni'äwA manetowa'i kätcminawā'ni^{d}tci'i nenō'täwa''$^{!}$. Ī'n ä''cawi^{d}tc$^{!}$. Īni^{d}tcā'' mAni wä'^{d}tc ā^{d}tcimo''enān$^{n!}$. 'Ī'nānA MA^{d}tcima'netō' ī'täpwä''tawātA kī'pe'ne täpwä''tAMAne mA'ni mA^{d}tcikA'nawīn$^{n!}$. Īni^{d}tcā''īni nā''k ä'ci'ā^{d}tcimo''enān$^{n!}$.

"Ka'ō'ni nā''kA mA'n$^{n!}$: me'tegwi'nägAn ī'A'ci''tōyAn$^{n!}$. Ī'utōnägA'niyAn$^{n!}$. Ne'ki'megu änemime'to'säneniwī'wAnän īni kī'Anemi'utō'nägAn$^{n!}$. Īni nā''kA negu'ti mämye'tci'megu kī''A'ci'tu nā''k āme'kwa'$^{!}$. Kī'A'tu'megu, A'ckāpäwi'A'nägAni mA'ni wī'i'cite''kātäw$^{w!}$. Pe''k ugi'māwAg ä'awi'gwä'ig ī'n ī'A''tōyAn$^{n!}$. Wīnwā'w ī'kīwipeme'nAmōg$^{k!}$. În ī'i'ca'wiwā^{d}tc$^{!}$. MAni'megu A'ckā'päwAgi wī'Anemi'utōnägA'niwā^{d}tc A'ckā'päwAg$^{k!}$. Ā'gwi nā''kA kutA'g ī'A''tägin$^{n!}$. Ī'n änā^{d}tcimo''enān$^{n!}$. Īnugi mA'ni kemämä^{d}tcigā^{d}tcimo'ene'megu ä'nenān$^{n!}$. Īni^{d}tcā'i nā''kA kutA'g$^{k!}$: mA'n ä'uwī'giyägwe wä^{d}tci^{d}tcā'inā'wA'kwäg ī'n ī'utApinäyAn A'penä^{d}tci'megu ne''k ī'me'to'säneniwī'wAnän$^{n!}$. Nā''kA mA'nA ketAge'nä'A kī'nAtawänemāwA'megu," ä''ine^{d}tc$^{!}$. "Kī'ci^{d}tcā'i'ute''tenAt^{e}, ī'n ī'pe''cinA^{d}tc$^{!}$. Ka'ōni ī'kā''ke'swA^{d}tc$^{!}$. Kī'cikā'ke'swētäni ī'utanä'kA'sō'niyAn$^{n!}$. Ī'ni ī'i'ca'wiyAn$^{n!}$: kī'utanä'kAsōni'megu. Wā^{d}tciwī'cAtägi^{d}tcā'i kī'utApi'naiye. Nā''kA kā'tA nAnā''ci kutA'gi

it seems, is what this person who was addressed was told by this humming bird who flew so fast.

"And I shall give you further instructions," he was told. "Now, in regard to this hunting—you will also easily kill any (game) that do not fly about. You must feed these your parents; they are source of your being, (and) they have taken care of you since you were a child. And so it is a rule that you also in turn must help them a little. And whenever they forbid you anything you must listen to them. I urge this one thing on you strongly. And again this: When a person worships it is a rule that you must be there. That is what I tell you. Do not be resentful at what I say to you. That is why I bless you. That is how I instruct you. Of course I (have) not (yet) blessed you. I (have) not given you mystic power. I am still giving you full instructions to-day. As soon as I have told you all, then I shall be desirous of extending mystic power to you. That is what I tell you to-day. Do not think, 'Now I have finished with that.' Yes; I am still giving you full instructions. I am telling you only what is good to-day.

"And later on the people may say something (against) you; but I say to you, 'Do not listen to it.' This evil report is nothing. Why, there is much evil here on (this) island. This little Evil Manitou works very hard, and he also thinks that he will be convincing whenever he says anything. That, verily, is why the people get into trouble. That little Evil Manitou is working. That is why I tell you beforehand not to believe an evil speech. In a way this little Evil Manitou (tries to) rival the manitous who bestow blessings on the Indians. That is what he does. That is why I tell you this. The little Evil Manitou is the very one whom you will believe if you believe this evil speech. That is why I also tell you that.

"And, moreover, this: You must make a wooden bowl. You will have a bowl. As long as you may live you will have that bowl. And you must also make a (wooden) spoon. You will make it; this will be called a ceremonial runner's bowl. You will place it wherever the principal chiefs dwell. They will take care of it. They will do that. The ceremonial runners will continue to have this for their bowl. And there will be no other. That is what I tell you. I am sincere in telling you to-day what I tell you. And now also another thing: You will always have the south side where you live, as long as you exist as mortal. And you must try to get this spotted deer," he was told. "After you have got it, then you must skin it. And you must dry it. As soon as you shall have dried it you will have it for your rug. That is what you are to do; you are to have it for your rug. You will have the south side (of a lodge to sleep on). And you must never have anything else for matting.

kägō'ᶜ ANĀ'ᶜkä'ᶜkAN^{n1}ᶜ. 'Ō'meᶜce wī'NA tcA'tcawī'i ANĀ'ᶜkANani kī'ᶜANĀ'kᵉᶜ. Nā'ᶜkA penā'wigini' sāgi'^{d}tci nepaiyANe wä^{d}tcimeguwī'ᶜcAtäg utā'ᶜkwe wīgī'yāpegi kī'ce'gi'cin^{ne}ᶜ. Kā'tA nANā'ᶜci wä^{d}tcike'ᶜsiyāg utā'ᶜkwe u^{d}tci'nawe' cegi'ᶜci'kAN^{n1}ᶜ. Myāne'tw īnaᶜ utā'ᶜk^{we}ᶜ. Īni nā'ᶜk änā^{d}tcimo'ᶜenān^{n1}ᶜ. Ī'n ä'tA'neᶜsi^{d}tci MA^{d}tcimanetōᶜ^{A}ᶜ, ī'ni wä^{d}tcī'ᶜtawā^{d}tci meᶜtoᶜsäne'niwaᶜi wä^{d}tcikeᶜsī'yānig^{k1}ᶜ. Īni^{d}tcā'i wä'^{d}tc ī'n iᶜci'menān^{n1}ᶜ, ä'wīgä^{d}tciᶜā^{d}tcimo'ᶜenān^{n1}ᶜ.

"KaᶜōᶜniᶜnāᶜkA'^{d}tci nā'ᶜinäᶜi wäpiᶜANōᶜkā'nenege nā'ᶜinäᶜi wäpikīwā^{d}tcimoyANe mA'ni nā'ᶜk īᶜiᶜca'wiyAN^{n1}ᶜ: Aᶜpenäᶜdtciᶜmegu kī'ᶜANenwi äᶜtAᶜswipeᶜku'tägin^{n1}ᶜ. Kekīᶜciku^{d}tciᶜā^{d}ctimoᶜen īᶜpīni'ᶜtōyAni kīya'w äᶜi'nenān^{n1}ᶜ. Äyīgi'megu mA'n iᶜca'wiyANe kīᶜAᶜse'mi-'eg^{kwi}ᶜ," ä'ᶜigu^{d}tc īnini kätemināᶜgu^{d}tcin^{n1}ᶜ. "Naᶜiᶜīᶜni nā'ᶜkA tA'ᶜswi īnu'gi īᶜā^{d}tcimo'ᶜenān^{n1}ᶜ," ä'ᶜigu^{d}tcᶜ. "Nā'ᶜkA^{d}tcāᶜ wâpA'ge nāwikī'ᶜcegīge kī'ᶜpyA aiyō'ᶜmegu näyāpᶜ," ä'ᶜigu^{d}tcᶜ, "nā'ᶜkA tAgā'wi kīᶜā^{d}tciᶜmoᶜen^{ne}ᶜ," ä'ᶜigu^{d}tc īni'n^{n1}ᶜ. NāᶜkäᶜkīᶜcinäᶜkAkuᶜkiᶜgini^{d}tc äᶜkīᶜcinōnōᶜkāᶜäᶜini^{d}tc äᶜkītAnwäwägäpuᶜsoni^{d}tcᶜ. Äᶜpwäwi'megunäwā^{d}tcᶜ. "Cīᶜ keᶜ'tenA nīᶜ'kA peᶜ'k anīᶜwiᶜsäw^{wA}ᶜ," äᶜci'täᶜä^{d}tci wīᶜnAgäᶜ'ᶜ.

Ī'n ä'ᶜnägwā^{d}tci nā'ᶜk īyāᶜ ä'ᶜpyā^{d}tc umeᶜsōtā'naᶜ äᶜuwī'gini^{d}tci nā'ᶜk äᶜā^{d}tciᶜmoᶜā^{d}tcᶜ. " 'Ōᶜ wäwenetwi'kuᶜi," ä'ᶜigu^{d}tc ōᶜsA'n^{n1}ᶜ, "äᶜci'meguke'käne'tAman īni'megu Anemiᶜca'wiᶜkAn^{n1}ᶜ," ä'ᶜigu^{d}tcᶜ.

Īni^{d}tcā'ᶜyätug äᶜpeᶜkutäni'geᶜe mAn īᶜni nīᶜcō'nAmeg ä'ᶜnäwā^{d}tcᶜ. 'Ōniyätu'ge nāᶜk äᶜwâpAnigi nā'ᶜk īte'p ä'ᶜāteᶜᵉᶜ; nā'ᶜkA nāwikīᶜce'gīnig^{k1}ᶜ, ī'naᶜ nā'ᶜk äᶜpyāni^{d}tci nā'ᶜk īni'megu nā'ᶜk äᶜkīᶜcimeᶜtoᶜsänenī'wini^{d}tcᶜ, nā'ᶜk āwAᶜsīmā'ᶜmegu äᶜAnemiᶜA'pīᶜtciᶜAne'ᶜkawā^{d}tcᶜ. NāᶜkA'^{d}tci kīᶜcinAnaᶜA'pini^{d}tcᶜ, "NaᶜiᶜmAniᶜku' äᶜca'wiyān^{n1}ᶜ, mA'ni nī'n äᶜmeᶜtoᶜsänenī'wiyān^{n1}ᶜ. Nī'nA netA'ᶜckāpäwi māᶜA'gi kīwi'ᶜsātcig äᶜtA'ᶜciwā^{d}tcᶜ. Pe'penō^{d}tci neteᶜciᶜAnōᶜkā'negōg^{k1}ᶜ. Īni^{d}tcā'ᶜmegu nä'ᶜkīn īᶜiᶜca'wiyAn^{n1}ᶜ. Nā'ᶜk āgu'wīyäᶜ īᶜkAᶜckine'ᶜseᶜkin^{n1}ᶜ. Kā'tA^{d}tcāᶜ ku'ᶜtAgAn^{n1}ᶜ. Nī'naiyōᶜ," ä'ᶜine^{d}tcᶜ, "āgu'wīyäᶜA kAᶜckine'ᶜci^{d}tcin^{n1}ᶜ, Aᶜkwiyāᶜ äᶜAᶜkawâpAti'ᶜsoyān^{n1}ᶜ. NāᶜkA'^{d}tci mA'ni: ā'gwi kenwä'ᶜc īᶜkAᶜckinepōᶜī'yānin^{n1}ᶜ; mämyeᶜtci'megu īᶜpyä'^{d}tciᶜsäwi nā'ᶜinäᶜ īᶜpAnäte'ᶜsiyān^{n1}ᶜ," ä'ᶜigu^{d}tcᶜ. "Ā'gwi wī'nänugi wīᶜā^{d}tcimoᶜe'nānin^{n1}ᶜ. WâpA'ge kīᶜā^{d}tcimoᶜene wīᶜi'ᶜcikegi kīya'wi."

Īni^{d}tcāᶜyätug äᶜnägwā'teᶜᵉᶜ. Ā'gwipigäᶜ tcāg ā^{d}tcimoᶜe'gu^{d}tcini neᶜsō'nAmegi wâ'ᶜsäyāwi. NāᶜkA'^{d}tci wâ'pAnig īniyätug äᶜnäwā'teᶜe nāwikīᶜce'gīnig^{k1}ᶜ. Īni^{d}tcā'ᶜyätug äᶜpyä^{d}tcinī'ᶜcini^{d}tci māᶜaᶜ äᶜkīᶜcāgu^{d}tci'megutcäwīᶜci'gini^{d}tcᶜ. Äᶜā^{d}tcimo'ᶜegu^{d}tcᶜ, "Īnugi mA'ni kenä'wipen änāpAtāniyāg^{ke}ᶜ. Mä'meᶜciᶜkA ku^{d}tci wīᶜnA ketcäwīnāpAmipenātug^{ke}ᶜ; meᶜcenaᶜi keᶜtenA'megu netcäwīᶜci'gipen^{nA}ᶜ. MAnAmegō'nänA negu't A'ᶜckāpäw^{wA}ᶜ. Nīnā'nA 'ī'ni änāteᶜ'siyāg^{ke}ᶜ. MAnA^{d}tcāᶜ īnu'gi näwAtA mA'ni pyä^{d}tciᶜā^{d}tcimo'ᶜenān ī'n äᶜcikeᶜkänetAg^{k1}ᶜ. MA'nA ku^{d}tc īni negu't änōᶜkā'nāᶜsōᶜ^{A}ᶜ. 'A'ᶜckāpäwA' kī'nA

Oh, occasionally you may have (ordinary) matting. And whenever it is summer if you sleep outside you must lie down on the south side of the wickiup. Never lie down on the north side. That direction is bad. And that is (another thing) I tell you. That is where the little Evil Manitou lingers; that is from where he approaches the people, from the north. That, verily, is why I tell you, for I am telling you carefully.

"And, moreover, when you begin to be sent on errands, when you begin to go around telling something, you must also do this: Every night you must always continue to bathe. Yet I have told you to keep your body clean when I spoke to you. Also, if you do this, it will benefit you," he was told by the one who blessed him. "Well, that again is as much as I shall tell you to-day," he was told. "But you must come again to-morrow at noon," he was told; "I shall instruct you a little more," he was told by him. Then the latter again changed his nature and became a humming bird and whizzed about there. (The former) did not see him. "Oh, he surely is very fast," he thought.

Then he departed, and when he came yonder where his parents lived, he again informed them. "Oh, it is truly fine," he was told by his father, "you must continue to act according to your knowledge," he was told.

And so when it was night it was the second time he saw him. And it seems he again went there the next day; and at noon (the humming bird) came and again straightway became a human being (in external form); and (the man) was more acquainted with him. And as soon as the latter sat down comfortably (he said), "Well, this is how I am, this is how I am in human form. I am the ceremonial runner of as many (fowls) as fly about. I am sent very far off on errands. And you will do so also. Nor will anyone be able to kill you. Do not fear it. "For," he was told, "no one is able to kill me, as I look out for myself increasingly(?). And this: I shall not be able to die for a long time; (but) the time will surely come when I shall perish," he was told. "I shall not tell you to-day. To-morrow I shall tell you how your life will be."

Then, it seems, he departed. He was not, it is said, told all the third day. And it seems he saw him again the next day at noon. Now it seems when he saw him, two came who were as alike as possible. He was told, "This day you see how we look. I presume we look alike; we are surely both the same. This very person is a ceremonial runner. That is how we live. Verily I have come to-day to tell you what this person whom you see knows. For this person is one sent on errands. You will say, 'Ceremonial runner' to him as you understand me, and he and I also understand each other.

kī'ᶦnāwA ä'neno'ta'wiyAnⁿᵗ', kuᵈtci nīnān äyīgi'megu neneno'tā'-tīpenⁿᴬᵗ. Na'i' īnugiᵈtcā'ᶦ mAni īni mämeᵈtcinä'i ī'nä'wunānⁿᵗ. Īniᵈtcā'ᶦmeguᵈtcā'megu ī'āᵈtcimo'ᶦenāni pe'ᶦkī'i'ca'wiyAn īnu'gi mA'n ä'nä'wunānⁿᵗ. Na'i' kA'cinā'gwA mA'niᵈtcā' ī'i'ca'wiyAn īnu'gᵏᵗ. Kī'tcāgiketenA keta'wī'ᶦemAnⁿᵗ. Īnu'g ī'n ä'nenāni mA'n ä'ciketeminōnāniᵈtcā'ᶦmegu ī'wäpikege'ᶦckAmAnⁿᵗ. Ī'ni ī'na'i'giyAni ī'wäpimīkeᵈtcäwīnu'tawAᵈtci kīᵈtcime'to'sänenīwᵂᴬᵗ. Kī'cimī'nenāni mA'ni ī'ica'wiyAnⁿᵗ: kī'ciᵈtcā'itcāgipenina'wiyAn aiyō'i nepī'g ī'sāgīgwägāpaiyAnⁿᵗ. Ka'ō'ni nī'nānA mA'n ī'kīkīwi'ᶦsaiyāg ä'nemA'-'soyAnⁿᵗ."

Ō'nip ä'peni'nawīᵈtci mA'n u'ckinawä'ä'ᴬᵗ, ä'tcApōgā'ᶦcowīᵈtcᵗ, ä'sāgīgwä'gāpāᵈtc ä'wäpitetepi'ᶦsāniᵈtc ä'ne'mA'suᵈtcᵗ. Īni nī'ᶦcw ä'wäpipA'sipA'sitepä'ᶦckāguᵈtcᵗ. Pe'ki'megu ä'māmīgwā'ᶦtāguᵈtc ä'maiyAmaiyAgo'wäniᵈtcᵗ. Kegaiyā'ᶦmegu nä'ᶦwīnA me'tōᵈtci'megu ä'kīkīwi'sāᵈtcᵗ, ä'ciwäpi'tä'äᵈtcᵗ. Cewä'nA mämäᵈtcigi'megu ä'i'ciwäpi'tä'äᵈtcᵗ. Kegaiyā'megu pe'ᶦk ä'täwe'kwä'ckāguᵈtc ä'pwāwi'-megu'āmäᵈtcᵗ. "Īniyu'gä'ᵗ," ä'ᶦiguᵈtcᵗ, "ketäwe'kwä'ckō'nepenAgä'ᵗ," ä'ᶦineᵈtciyu'gä'ᵗ, "cewä'nA kätA'megu 'ā'mä'kAnⁿᵗ." Ke'tenA'megu ī'n ä'i'ᶦcawiᵈtcᵗ. Nā'ᶦk ä'tetepA'ckwäᵈtcᵗ. KAbō-twe'megu pe'ᶦk ä'ᶦaniwā'ᶦckānigi mA'n A'ᶦki ä'tetepā'ᶦckānigᵏᵗ. KAbō'twän ä'pōnitetepA'ckwäᵈtcᵗ, īnigā'ᶦ īn ä'pōni'ᶦsāniᵈtcᵗ. Ōniᵈtcā'i kī'cipōnā'ᶦckāniᵈtcᵗ, nā'ᶦk ä'nAnA'A'piniᵈtcᵗ.

"'Ō'ni nā'ᶦkA ī'me'cke'tunAnⁿᵗ," ä'ᶦiguᵈtcᵗ. Nā'ᶦk ä'me'ᶦcketugᵏᵗ, nā'ᶦk ä'pōtApōtā'neguᵈtc u'tōnegᵏᵗ. Nyäwe'nw ä'pōtā'-neguᵈtcᵗ. Āgwime'gupi kA'ckikAna'wiᵈtcini kī'cipōtā'neguᵈtcᵗ, ä'ᶦaniwā'ᶦckānigi nōnō'ᶦkā' upōtāᵈtci'gäwenⁿᵗ.

Kī'cimAnitō'tāguᵈtcᵗ, "Na'ī'n ä'kī'cimī'nenāg ī'Anemi'A'päne'moyAnⁿᵗ. KīnA'megu kī'Anemikege'ᶦsi mA'nⁿᵗ," ä'ᶦiguᵈtcᵗ. "Āgwigä' nAnā'ᶦci wī'A'kwi'ᶦsāgini mA'nⁿᵗ," ä'ᶦineᵈtcᵗ. "Me'tenō'ᶦmegu ä'kwipAnāte'sī'wAnän ī'n ī'A'ᶦkwi'sāgi mA'nⁿᵗ. MA'ni wī'nA ne'ki'megu ī'pāwipAnāte'sī'wAnäni kī'Anemi'megukege's'. 'Aiyō' īnugiᵈtcā' aiyō'uᵈtci nyäwugu'nagA'k īniᵈtcā'ᶦmegu ī'ke'känetAmaniᵈtcā'megōni kī'kī'kA'neyAnⁿᵉ. Ī'n ä'ciwītA'mōnānⁿⁱ. Īnugi wī'n ā'gwimä'i tAgwAku'ckāgwī'yAninⁿᵗ. Īninā'iwigeᵈtcā' īniᵈtcā'ᶦmegu ī'ke'käne'tAmAnⁿᵗ. MA'n ä'nenānⁿᵗ: īninā'iwigäni ī'kī'kī'kAne'ckā'-gwiyAnⁿᵗ. MAniᵈtcā' īnu'gi kenäwi ä'pī'tcikī'kī'kA'neyānⁿᵗ. Īniᵈtcā'megu ī'i'ca'wiyAnⁿᵗ. Cewä'nA ne'sugunagA'ki pe'ᶦkutägi kī-'nawAᵈtcimeguMA'tōte'cᴬᵗ. Nā'ᶦkA kī'cimAtōte'caiyAnⁿᵉ, ī'ni wī-'Ane'nwīyAnⁿᵗ. Kekī'cikuᵈtci'āᵈtci'mo'ene ī'pīnime'to'sänenī'wiyAnⁿᵗ. Ä'i'nenānⁿᵗ, īni'megu mA'ni ī'wäpimAni'i'ca'wiyAnⁿᵗ. Ī'wäpiwâpA'tAmAni kīya'wi. Cä'ᶦcki nā'ᶦk änāᵈtcimo'ᶦenānⁿᵗ.

"Ä'e', nā'piwänA kī'wīgäᵈtcipe'setawi'petug äna'inäᵈtcimo'-'enānⁿᵗ. Īniᵈtcā'ᶦmegu wī'i'ca'wiyAni pyäᵈtcināᵈtcimo'ᶦenānⁿᵗ. KātA'megu pōnäne'tAgAni mA'n ä'nenānⁿᵗ. Kī'wī'cigänetA'megu. A'ckAᵈtcimä' tAgā'wi me'to'sä'nenīwA kī'ke'tcinä'nemegwA kī'pene'-

Well, to-day is the last time I shall see you. So I shall tell you in detail what you shall do, as I see you this day. Well, this is what you are to do to-day. You must take off all your things. As I say it to you to-day so I bestow this blessing upon you, so you may begin to have it in your possession. Now you will be fit to begin to work for your fellow people. As soon as I have given it to you, this is what you are to do: After you have taken off all your clothing you will stand here in the water with your head exposed. And we shall fly about where you stand."

Then, it is said, this youth undressed, waded in the water, stood with his head exposed while the others began to fly in a circle where he stood. Then the two began to graze his head repeatedly. They made great efforts with him as they kept on uttering strange sounds. Finally it was as if he were about, flying about violently, so he began to think. But, of course, he only began to think so. Finally, though he was given a bad headache, he did nothing. "Now, very likely," he was told, "we make your head ache," he was told, "but do not offer any resistance." Sure enough, he did so. He became dizzy again. Soon this earth fell fast and whirled. Soon he ceased being dizzy and they ceased flying. And as soon as they had ceased flying they sat down comfortably.

"And you may open your mouth," he was told. And when he opened his mouth they kept on blowing into it. They blew into it four times. As soon as they had blown into (his mouth) he could not speak, for the blowing of the humming bird was strong.

As soon as he had been treated (in this fashion), it is said (he was told), "Well, now we have given (something) on which you may continue to rely. You will continue to have this with you," he was told. "This will never end," he was told. "This will end only whenever you lose your life. As long as you do not lose you shall continue to have it with you. In four days from now you will know this very thing, if you are healthy. That is what I tell you. To-day, to be sure, (my blessing) has not impregnated you. At that time you will know it. This is what I say to you: At that time it will make you healthy. This day you see how healthy I am. You will be the same. But at the third night you must stop to take a sweat bath. And as soon as you have taken a sweat bath you must bathe. Of course, I have already told you to live cleanly. You must begin doing right away what I told you. You must begin to examine yourself. And that is (all) I tell you.

"Yes, you presumably have listened attentively to the instructions I have given you from time to time. Now you must act in accordance with what I have been telling you. Do not cease to think of this which I tell you. You must think of it fervently. A little later on

megu wīgä'ˈsiyane änāᵈtcimoˈˈenāni iˈcaˈwiyanⁿᵉˈ. Nāˈˈkᴬˈ, ˈkāˈtᴀ myāneˈˈki wâpᴀˈtᴀginⁿⁱˈ,' keteˈne yōwe. Äˈᴀˈckiˈāᵈtcimoˈˈenāni mäˈmeˈciˈkᴀ käwᴀgiˈmegu kenaneˈkänetāˈpetuge äˈnenānⁿⁱˈ. Īniᵈtcāˈˈmegu kīˈwīˈcigiwâpᴀtᴀ äˈnenānⁿⁱˈ. Kāˈt ānwäˈtaˈwiˈkanⁿⁱˈ. Nāˈˈk ᴀˈpenäᵈtciˈmegu kīˈˈwīgäˈs äˈcaˈwiyᴀni mᴀˈn äˈmeˈtoˈsänenīˈwiyanⁿⁱˈ. Mᴀniˈgäˈi wäˈᵈtc āᵈtcimoˈˈenāni nāˈˈkānugᵏⁱˈ, īˈpwāwiwᴀnīˈˈkäyanⁿⁱˈ. Īnuˈgi kuᵈtci mᴀˈni naˈinaˈˈmegu nenyäˈckwīˈwᴀgwän īniˈmegu īˈpōninäwuˈtīyᴀgᵏʷᵉˈ. Āˈgwi nāˈˈk īˈnäwutīˈyᴀgwinⁿⁱˈ. Mᴀniᵈtcāˈˈmegu īnuˈg īˈni wäˈᵈtci tᴀˈcimīnawāᵈtcimoˈˈenāni nāˈkᴀˈᵈtcˡˈ. Mägwäˈˈe mᴀniˈmegu īnuˈgi kīˈn īni mägwäˈeˈmegu äˈmämeᵈtcinäˈˈiyᴀni mᴀˈn äˈᴀˈckāpäˈwiyanⁿⁱˈ. Īnuˈgi mägwäˈˈe kemämeᵈtcinäˈˈˡˈ. Īni mägäˈˈe īˈpōnitᴀˈgowāᵈtc ᴀˈckāˈpäwᴀgi naˈˈinaˈ äˈkwipōnimeˈtoˈsänenīˈwiyanⁿⁱˈ. Īnikuˈˈmegu mämeᵈtcig äˈmämeᵈtcinäˈˈiyanⁿⁱˈ. Īniˈmegu mᴀˈn äˈkīˈcikᴀˈckiˈᴀgi mᴀˈnᴀ meˈtoˈsänenīwᵂᴬˈ. Mᴀnᴀˈˈkᴀ kutᴀˈgᴀˈˈki wädᵗcītᴀ maniᵈtcāˈ īˈnānᴀ īˈneˈciwᴀnāᵈtciˈenāgᵏᵂᴬˈ. Nāˈˈkᴀ īˈni īˈpōniˈᴀˈpiwāᵈtci mᴀmīˈˈcīˈᴀgi nāˈˈk ᴀˈckāˈpäwᴀgᵏⁱˈ. Īnugiˈkuˈ äˈnᴀtawâˈpiyān āgwiˈmegu nāˈˈk uˈwīyäˈᴀ nᴀtawāˈnetᴀgin īˈmᴀˈkᴀˈtäwīᵈtci māˈᴀˈg ᴀpenoˈᴀgᵏⁱˈ."

Mᴀnīˈyätug äˈiguˈteˈ īˈninäˈi māˈᴀˈni kätemināˈguᵈtcinⁿⁱˈ. Keyäˈᴀpᴀgäˈˈi māˈᴀˈni mōˈkuˈmānᴀn ätᴀmāguˈteˈ īˈninäˈˡˈ. Keˈtenᴀˈmegu täpimeˈgugwänⁿⁱˈ. Īnuˈgi mᴀˈnᴀ mōˈˈkumān āgwi kägōˈänetᴀmōˈnᴀgwin änäˈkuniˈgäyᴀgᵏʷᵉˈ. Īniᵈtcāˈ meˈtōᵈtciˈmegu kīˈneˈciwᴀnāᵈtciˈeˈgunānᴺᴬˈ. Keˈtenᴀˈmegu īnuˈgi nāˈˈkᴀ mānäˈwᴀ. Īnīˈyätug ātotᴀmāguˈteˈe mᴀˈnᴀ kwīˈyeˈsäˈᴬˈ. Īninäˈ äˈāᵈtciˈāᵈtcimoˈˈeguᵈtc īniᵈtcāˈˈ änāᵈtcimäweˈniwiᵈtci mᴀˈnᴀ nenīwᵂᴬˈ. Kaˈōniyätugäpi nāˈˈk äˈāᵈtcimoˈeguˈteˈe utāˈˈkwe wīˈuᵈtcikīwiwäpāˈᵈtcimuᵈtci māwāˈgᴀnegᵏⁱˈ. Wäᵈtciˈmeguwīˈˈcᴀtäg uᵈtciˈnawe wīˈuᵈtciwäpipīˈtigᴀgi wīgīˈyāpyäni kīwāᵈtcimuˈte tātᴀˈgi kägōˈˈˡˈ. Nāˈkᴀˈᵈtci māmaiyᴀˈmegu wīˈkīwāˈᵈtcimuᵈtci kägōˈˈ ᴀnōˈˈkānet äyäˈpwāwiˈmegu mōˈkᴀˈˈᴀnig äyäˈpwāwikeᵈtcīniᵈtci kīˈˈceˈsōnⁿⁱˈ. Īnīˈyätug äˈcimiˈteˈe īniᵈtcāˈmeˈgupi äˈciwīˈgimeᵈtci mᴀˈnᴀ kwīˈyeˈsäˈᴬˈ, wīiˈcineneˈkäˈnetᴀgi mᴀˈn äˈciketemiˈnāguᵈtcˡˈ. Īˈpwāwiˈmegunᴀnāˈˈciwᴀnīˈˈkātᴀgi iˈcimāˈpetugᵏᵉˈ. Īniᵈtcāˈyätuge nāˈˈk äˈāᵈtcimoˈeˈteˈᵉˈ, "Naˈi mᴀnīˈninaˈi nāˈˈkᴀ wīˈnäwuˈtīyᴀgᵏʷᵉˈ," äˈineteˈeˈyätugᵏᵉˈ, "mᴀniᵈtcāˈi nāˈˈkᴀ menōˈkᴀˈmīnigᵏᵉˈ," äˈiguᵈtciᵈtciˈˈˡˈ. Wīˈnᴀgäˈi nāˈˈkᴀ wâˈpᴀnig äˈciˈtäˈäᵈtcˡˈ, äˈpwāwiyätuˈgepineno'tawāˈteˈᵉˈ. Kīˈciᵈtcāˈˈipiˈāᵈtcimoˈˈeguᵈtc īniᵈtcāˈˈmegu äˈkeˈkäˈnetᴀgᵏⁱˈ 'Wâpᴀˈgᵏᵉˈˈ' äˈˈiniᵈtci manetowaˈˡˈ. Īˈn äˈcaˈwiwāᵈtci māneˈmegu nenōˈtäwᴀgᵏⁱˈ. Äˈckiˈgiˈᴀg āˈgwi keˈkänetᴀmoˈwāᵈtcini kᴀnaˈwīnᴀn īnuˈgᵏⁱˈ. Aiyōˈˈninaˈ äˈmeˈtoˈsänenīˈwiwāᵈtci käwᴀgiˈmegu āˈgwi nenoˈtᴀmoˈwāᵈtcini kᴀnaˈwīnᴀni māˈᴀˈgi kwīyeˈˈsäˈᴀg ᴀˈˈcawaiye kᴀnaˈwīnanⁿⁱˈ. Īˈn äˈcaˈwiwāᵈtcˡˈ. Īniᵈtcāˈˈyätuge mᴀˈnᴀ wīˈn äˈkīˈcikᴀkᴀnōnetīˈteˈᵉˈ. Īnīˈyätug äˈnāgwāˈteˈe äˈnenyäˈckwīwāᵈtci māˈᴀˈni kätemināˈguᵈtcinⁿⁱˈ.

the people will think highly of you if you are careful, if you do as I tell you. And I told you formerly, 'Do not look into what is evil.' You surely still recall what I said to you when I first gave you instructions. So you must fervently look into what I told you. Do not disbelieve me. And you always must be careful in what you do while you are alive. And this is why I tell you this again to-day, so that you will not forget. For when we part this day we shall cease seeing each other. Nor shall we see each other again. This is why I tell you it carefully once again. Perhaps this day you are the last ceremonial runner. To-day perhaps you are the last. And perhaps ceremonial runners will cease to exist when the end of your life comes. So you surely are the last. Then I have come to the end (?) of this people. The one who comes from another land yonder is the very one who will ruin you. And then there will cease to be ceremonial attendants and ceremonial runners. Truly to-day as I look around I do not know any one of these children desiring to fast."

This, it seems, is what he was told at the time by the one who blessed him. The fact is this white man is he who was meant at the time.[5] Surely he was correctly reported. To-day this white man does not think anything of our rules. And so he will as if ruin us. And surely he is numerous to-day. That, it seems, was what this boy had been told. And so the story of what this man was told has been told. And, it seems, he was also told, it is said, from what direction he was to go about beginning to tell the news in the village. He was to begin entering the wickiups on the south side if by chance he were going about telling anything. And if he was sent on some errand it was to be early, when he went about telling the news in the morning, before sunrise, before the sun came into view. That, it seems, is what this boy was told, that, it is said, is what he was strongly urged, to remember the way he was blessed. He was probably told that way so he never would forget it. Furthermore, it seems he was told, "Well, we will see each other again," he was probably told, "to-morrow, when it is to-morrow for us," he was told, "and this will be in the spring," he was told. He thought (he meant) the next day, as he probably, it is said, did not understand him. As soon as he was told, it is said, then he learned what manitous (mean) when they say "to-morrow." That is the way with many Indians. The young people do not know the (ancient) words to-day. These boys who are living at the present time still do not understand the ancient words. That is how they are. Then it seems conversation between this (boy and the manitou) was completed. Then, it seems, they departed, (the boy) and this (manitou) by whom he was blessed, separating.

[5] Literally, the fact is he was told about this white man at the time.

Wīnagä' nā'ˈk ä'nāgwädᵗc ō'sA'n ä'uwī'ginidᵗcⁱ'. Īyā'ˈ ä'pyādᵗc ä'ā'ᵈtcimuᵈtc ä'cike'kä'nętagᵏⁱ'. "'Ō ke'tenA'ku'i wä'wenetwi," ä'ˈigudᵗc ō'sanⁿⁱ', "wīgä'sinu'megu mA'n ä'cike'käne'tamani wī'wīgädᵗci'megunāgatawäne'tamanⁿⁱ'," ä'ˈigudᵗc ō'sA'nⁿⁱ'. Īnidᵗcā-'yätuge'megu ä'wäpyäwī'te'ᵉ', änādᵗci'mo'eᵈtc ä'wäpi'ˈcawidᵗcⁱ'. Ä'ˈcawidᵗcⁱ'. A'ckAᵈtci'megu nawAᵈtci'megu matōte'cätu'gä'ig ō'sA'n ä'nī'ˈciwādᵗcⁱ'. Īnidᵗcā'ˈyätug ä'cawiwāte'ᵉ'. Ä'nA'gamuᵈtc īniye nA'gamōni äyōᵈtci yōwe. Ä'pe'se'tāgudᵗc ō'sA'nⁿⁱ'. Nā'ˈk ä'kanakA'nawidᵗc ä'mamā'tomuᵈtc A'ˈsenyänⁿⁱ'. Ī'A'semi'ˈegudᵗc ä'mamā'tomuᵈtci mA'n ä'i'ciketemina'we'sidᵗcⁱ'. Ä'ādᵗcimo'ādᵗci'megu nā'kA'ᵈtc ä'ciketemina'we'sidᵗcⁱ'. 'Ō' īnī'yätuge wī'nA kī'ci'ādᵗcimo-'ādᵗci nā'ˈk ō'sA'n ä'wäpi'ādᵗci'mo'ādᵗci wī'i'cime'to'sänenī'winidᵗcⁱ', nā'ˈk ume'sōtā'na'i 'ī'menwa'winidᵗc ä'ādᵗci'mo'ādᵗc ō'sA'nⁿⁱ'. "Ī'n ä'cike'käne'tamānⁿⁱ'," 'i'nāgwäni 'ō'ˈsanⁿⁱ'. "'Ō' ke'te'nA negwī'ˈi ke'ke'tcime'nwādᵗcimᵐᵘ'. Īniku'ˈmegu ke'te'n ä'cikegi me'to'sänenī'wiwenⁿⁱ'. Ī'n ä'ciwä'wene'kⁱ', 'ī'menwitō'tawAᵈtc u'wīyä'ᴬ'," ä'ˈigudᵗc ō'sA'nⁿⁱ'. "Ī'ni ī'Anemike'käne'tamani mA'nⁿⁱ', negwi'ˈi," ä'ˈinedᵗcⁱ'. Īnidᵗcā'ˈyätug ä'kī'cimatōte'ˈcāwādᵗcⁱ'. Kī'cimatōte'-'cāwādᵗci nā'ˈk ä'mawi'A'nenwīdᵗcⁱ'. Kī'cipyādᵗci nā'ˈk ä'wäpi-'ādᵗci'ādᵗci'mo'adᵗc ume'sōtā'na' ä'tcāgi'meguwītA'mawādᵗc ä'ciketemina'we'sidᵗcⁱ'. Pe'ki'megu ä'wāwīnwā'negudᵗc ugyä'nⁿⁱ'. "Ke-'tenA'megu negwī'ˈi," ä'ˈigudᵗcⁱ', "īni'megu änādᵗcimo'e'nogäni kī'ˈi'cawi," ä'ˈinādᵗci me'temōg u'gwi'sanⁿⁱ'.

"Īnidᵗcā'ˈmegu mA'ni wī'kīkīyu'ˈsäyānⁿⁱ'," ä'i'ᵈtc ī'nA kwī'ye-'ä'ᴬ', "ī'natawâpa'tamān ä'ci'anō'ˈkā'cigᵏⁱ'," ä'i'ᵈtc ī'nA kwī'ye-'sä'ᴬ'. "Netanō'kā'negōp ī'natu'nä'wagi ketaga'nä'ä'ᴬ'. Nīnamā' wīnA'megu ī'utanā'ka'sō'niyānⁿⁱ'," ä'i'ᵈtc ī'nA kwī'ye'sä' ä'ˈnāgwādᵗcⁱ'. Penōᵈtci'megu ä'ā'ᵈtc ī'wâ'patagi tāta'g ä'pī'tci'ˈsāgwānⁿⁱ'. Ä'ane'me'kādᵗci ke'tenA'megu ä'anī'wu'sädᵗcⁱ'. NāwA'ˈkwänig ä'A-'kwike'cigīᵈtci ke'tenAᵈtcā'ˈmegu ne'cī'wina' ä'ˈpyādᵗc ä'pwāwi'-megu'ai'yī'kwidᵗcⁱ'. "Cī' ke'ˈtenA nī'ˈka mägwä'ˈī'ni nī'A'niwi's^A'," ä'citä'ädᵗci nā'ˈk ä'ˈnāgwādᵗcⁱ'. Pe'ki'megu ä'anī'wu'sädᵗc ä'pwāwi'-megu'ai'yī'kwidᵗcⁱ'. Nōmagä'ˈmegu ä'kī'ci'ai'yāpamipyādᵗc ä'pwā-wipyänädᵗci nā'nādᵗcinⁿⁱ'. Ä'pwāwigä'megu'ai'yī'kwidᵗcⁱ'. Nā'kA'-megu wâ'panig ä'ˈnāgwādᵗc ä'anemi'īnugike'tcipe'no'idᵗcⁱ'. Pe'ki'-megu pō'sāwA'sīmä'ˈmegu ä'ˈpyādᵗcⁱ'. Ä'mämetā'ᵈtcā'idᵗc ä'pe'me-'kādᵗcⁱ'. Penōᵈtci'megu nā'ˈk ä'pyādᵗc īyā'ˈ nā'ˈkA neguta' ä'tA'ci'-kīwädᵗcⁱ', nā'ˈk ai'yāpam ä'i'ˈpa'udᵗci wädᵗcīᵈtcⁱ'. Nā'ˈk ä'ˈpyādᵗc ä'ādᵗci'mo'ādᵗc ume'sōtāna'ⁱ'. Ä'ādᵗci'mo'ādᵗc ā'pi'ādᵗcⁱ'. "Āgwi-gä'megā'pe' aiyī'kwī'yānin^nⁱ'," ä'ˈinādᵗc ume'sōtā'na'ⁱ'. "Ke'ˈtenA mägwä'ˈe nī'A'niwi's^A'," ä'ˈinādᵗcⁱ'. "'Ō' kA'cinā'gwA keketemin-awe'ˈsimā'ⁱ'; mA'ni wä'ᵈtc i'ca'wiyanⁿⁱ'," ä'ˈigudᵗcⁱ'. "Nā'piwänA kī'wīgä'si'megu ä'cike'känetamowanäni'megu ī'ni ī'i'ci'A'kawâpata'-mani mA'ni keme'to'sänenī'wiwenⁿⁱ'. Kā'tA wī'n A'sā'mi wāwane-'ckā'ˈi'kanⁿⁱ'," ä'ˈinedᵗcⁱ'.

And he departed for where his father lived. When he came there he narrated what he had learned (from his conversation with the manitou). "Oh, it is surely fine," he was told by his father; "Be careful to carefully follow the knowledge you have acquired," he was told by his father. So, it seems, he began to make his plans, and he began to do what he had been told. That is what he did. Later on he and his father took a sweat bath together. That, it seems, is what they did. He sang those songs which he had used formerly. He was listened to by his father. And he spoke at length when praying to the stones. He prayed that he might be helped in the way he was blessed. And he told how he was blessed. Oh, it seems, as soon as he had told him that, he also began to tell his father how the latter should live, and he told his father how his (own) parents should be good. "That is in accordance with my knowledge," he must have said to his father. "Oh, surely, my son, you speak very well. That really is how life is. That is good, to be kind to everyone," he was told by his father. "You will know this hereafter, my son," he was told. Then, it seems, they had taken a sweat bath. As soon as they had taken the sweat bath he also went to take an (ordinary) bath. As soon as he had come (back) he began to narrate in detail to his parents (his experiences), and he told completely how he was blessed. He was much praised by his mother. "Surely, my son," he was told, "you must do whatever he told you," the old woman said to her son.

"Now, I must walk around," said the boy, "to try to find what I was ordered," said the boy. "I have been ordered to search for a spotted deer. I am to have it for a rug," said the boy and departed. He went far off to see how fast he was. As he continued on his way he surely was walking fast. When it was past noon he surely had gone a great distance and was not tired. "Well, perhaps now I shall be fast," he thought and again set out. Although he was walking very fast he was not tired. And in a little while he came back not bringing what he had sought. He was not tired. And the next day he departed and went very far off. He came much further. He enjoyed himself as he walked along. And when he came far off he again turned back somewhere, and he ran back to where he came from. And when he came he told his parents. He told them where he had been. "Indeed I am not tired," he said to his parents. "I shall surely perhaps be fast," he said to them. "Oh well, you have been blessed; this is why you are so (i. e., not tired)," he was told. "Yet you must be careful to watch over your life in accordance with your knowledge. Do not be too wicked," he was told.

Nā'ᵏᴀ wâ'ᴘᴀnig ä'ⁿāgwā^{d}tc^{k}. "Īnu'gip īni wä^{d}tciwī'ᴄᴀ'tänig^{k}," ä'ci'tä'ä^{d}tc^{k}. Īte'p utā'ᵏw ä'ā^{d}tc^{k},. Nōᴍᴀgä'ᵐegu nā'ᵏᴀ penō'^{d}tc ä'pyā'^{d}tc^{k}. Īni^{d}tcā'ʸätug īyā'ʰä'pyā'te'e negu'ti' sīpō'wi ä'me'ci'sipō'winig^{k}. Keyäʏᴀᴘᴀgä'ʰipi mᴀ'ni "Pī'gi'tᴀnʷ^{k}" ä'ᴛᴀᴍeg^{k}. Īni pyänuᴛᴀ'ge' īyā'ʰi wâᴘᴀwâᴘᴀᴛᴀgi ᴋᴀbō'twe ä'ᴘᴀpāmwäwägäpu'ʰsoni^{d}tci nōnō'ᵏkā'a^{k}. Ä'pwäwi'megunäwā^{d}tc ä'kī'cāgu^{d}tci'megu'ᴀniwi'ʰsāni^{d}tc^{k}. "Cī'! Pe'ʰki 'wänᴀ ᴀniwi'ʰsäwᴀg^{k}," ä'ci'tä'ä^{d}tc^{k}. Kᴀbō'twän^{n}, "Cī', nī'ɴᴀtawinā'gwᴀ," ä'ci'tä'ä^{d}tc^{k}. Ä'pemiwä'pu'sä^{d}tc^{k}. Kīcine'kī^{d}tc ä'wäpi'pa'u^{d}tc^{k}. Ä'pī'tci^{d}tci^{d}tci'megu ä'ke'tci'penu^{d}tc^{k}. Pe'ki^{d}tcī'megu nä'ʰwīᴎᴀ ä'ᴀnī'wi'sā^{d}tc^{k}, ä'ci'tä'ä^{d}tc^{k}. Ke'tenᴀ wīᴎᴀ'megu nō'ᴍᴀgä' ä'pemi'pa'u^{d}tc ai'yāpᴀm^{m}. Ä'ʰpyā^{d}tc ä'uwī'giwā^{d}tci nā'ᵏk ä'ā'^{d}tcimu^{d}tci 'ā'pi'ā^{d}tc^{k}. "Mᴀnᴀ'ᵏkᴀ' sīpō'gi netā'piᴬ'," ä'ʰinā^{d}tc ume'sōtā'na^{k}. "Cī' pe'ʰki nī'ᵏᴀ penō'^{d}tc āpi'ā'wᴀnän^{n}," ä'ʰigu^{d}tc ō'sᴀ'n^{n}.

Īni^{d}tcā' nā'ᵏᴀ wâᴘᴀnige'e'yätug ä'ʰcī'cā^{d}tc^{k}. Kᴀbō'tw äyä'ci'ᴀne'me'kā^{d}tc ä'ʰnäwā^{d}tc nätunä'wā^{d}tcini ketᴀgᴀnä'ä'ᴀni ä'ʰpemwā^{d}tc ume'ʰtä'ᴀn ä'ʰāwā^{d}tc^{k}. Ke'tenᴀ'megu ä'ʰne'sā^{d}tc^{k}. Ä'wäpinᴀna'ᴀ'pinā^{d}tc ä'ᴀwᴀ'tōmā^{d}tci tātᴀ'g^{k}. Kī'ci'ᴀ'pinā^{d}tc ä'wä'pōmā^{d}tc ä'uwī'giwā^{d}tc^{k}. Īyā'ʰ pyäyā^{d}tc ä'wäpipe'cī'nigä^{d}tci me'^{d}tcimōg^{kᴬ}. Kī'cipe'cī'nigä^{d}tc ä'näne'ckᴀpi'tawā^{d}tc ī'n ᴀ'ʰsaiyi ī'kā'ke'tänig^{k}.

'Ō'ni nā'ᵏᴀ mᴀ'n u'cki'nawä' ä'wäpinᴀtu'nä'wā^{d}tci ku'pi^{d}tci'a^{k}. Ī'niyugä' ī'umᴀ'kᴀ'se'ī^{d}tci ä'ci'me^{d}tci 'ä'ɴᴀtu'nä'wā^{d}tc^{k}. Kᴀbō'tw ä'ʰnäwā^{d}tci nä'īni'i ä'wäpipi'pemwā^{d}tc^{k}. Kᴀbō'tw ä'ʰne'sā^{d}tci negu't^{k}. Īni nā'ᵏkān ä'wäpipe'ʰcīnā^{d}tc^{k}. Kī'cipe'ʰcīnā^{d}tc ä'wäpipegi'ᵏke'cwā^{d}tc uwī'yā'sᴀn^{n}. Īnī'yätug ä'cawi'te'^{e}. Kī'ʰcäwī^{d}tci nā'ᵏk ä'ʰnägwā^{d}tc ä'a'ᴡᴀtō^{d}tc ᴀ'sai'yi īyā'ʰ ä'ʰpyätō^{d}tc^{k}. Me'^{d}tcemōg ä'wäpinᴀna'ī'kᴀg ä'ᴀ'sä'kä^{d}tc ī'n^{n}. Kī'ci'ᴀ'sä'kä^{d}tc ä'ᴀ'ci'tawu^{d}tc umᴀ'ke'ʰsä'ᴀn ī'ɴᴀ nenīw īna' ī'u^{d}tci'ᴀ'ci'tā'tänig^{k}. Nā'ᵏk ä'ā^{d}tci'mo'ā^{d}tc ō'sᴀ'n ä'ᴀ'pini^{d}tci mā'ᴀ'ni ne'nu'sōni nä'ʰsā^{d}tcin^{n}. Pᴀ'ʰcitō' ä'ʰnānā^{d}tc āne'ᴛᴀ ī'ᴡᴀ^{d}tcā'ʰowā^{d}tci tātᴀ'g^{k}.

Wīᴎᴀgä' nā'kᴀ'^{d}tc ä'ʰnägwā^{d}tc ä'kīkī'yu'sä^{d}tci mᴀ'n u'cki'nawä'ᴬ'. Ä'kīwinenōtä'wi'ᴀnipᴀ'ginä^{d}tc^{k}, tcägi'megu kägō'ʰ ä'sᴀ'kᴀ'ʰwätō^{d}tc^{k}, me'tegwineniwa^{k}, nā'ᵏkᴀ tcā'g änäpe'kuwi'ni^{d}tci' ᴀ'ʰsenyän^{n}, nā'kᴀ'^{d}tci tcägi'megu mäyᴀgäpᴀ'mawā^{d}tcin uwīyä'ä'ᴀn ä'sᴀ'kᴀ'ᴀ'mawā^{d}tc^{k}. Ī'nipi kīwi'ʰcawi^{d}tc^{k}. Īni^{d}tcā'yätug ä'kī'cäwī'te' īni^{d}tcā' ä'ʰnägwā^{d}tc ai'yāpᴀm ä'ʰpyā^{d}tc ä'uwīgä'iwā^{d}tc^{k}. Īninigä' ī'n ä'kī'ci'ʰtawu^{d}tc umᴀ'ke'ʰse'ᴀni nā'ᵏk utᴀnā'ʰkᴀ'sōn ä'kī'cā'kᴀ'tänig ä'ᴀnā'ᵏkᴀ'u^{d}tc^{k}. Nā'ᵏk umᴀ'ke'ʰse'ᴀn ä'ᴀ'gōtō^{d}tci wä'tᴀpi^{d}tc^{k}. Īni^{d}tcā'yätugepi kᴀbō'tw ä'ā^{d}tcimu'te' ä'kī'ʰcäwī^{d}tc^{k}. "'Ō' kᴀ'cīni^{d}tcā'ʰyätug ī'ɴᴀtawinā'gwaiyᴀgᵏʷe'," ä'i'te'e nenī'wᴬ'. Īni^{d}tcā'yätug ä'nägwāwā'te' ä'mawiwī^{d}tcigäwā'te' ä'māwā'ʰsenig^{k}.

He departed again the next day. He thought it would be toward the south this time. He went in that direction. And in a short time he came far off. And, it seems, when he came yonder there was a big river. Now, it is a fact, it is said, this was called "the Missouri River." As soon as he came there and was gazing steadily at it soon humming birds came whizzing. He did not see them as they were so very fast. "Gracious! They are very fast," he thought. And soon he thought, "Well, I had better depart." He started off to walk. As soon as he was out of sight he began to run. He used all his might and went at full speed. He thought that he was going very fast. Sure enough in a short time he ran back. When he came to where they lived he again told them (his parents) where he had been. "I have been at a river yonder," he said to his parents. "Why, you have been very far off," he was told by his father.

And so, it seems, the next day he again went hunting. Soon as he still was walking about, he saw what he was looking for, and shot a spotted deer, using his bow. He surely killed it. He began to tie it suitably and to carry it on his back, it may be presumed. As soon as he had tied it he began to carry it on his back to where they lived. When he arrived there the old woman began skinning it. As soon as she skinned it, she stretched the hide for him so that it would dry.

Then this young man again searched for buffaloes. He presumably was searching for them so that he might have his moccasins made of them in accordance with what he had been told. Suddenly he saw them and therefore began to shoot at them in a lively manner. Soon he killed one. Then he also began skinning it. As soon as he skinned it he began to cut (the buffalo's) flesh up in pieces. That is what it appears he did. As soon as he was done he again departed, carrying the hide and taking it yonder. The old woman began preparing (the hide) and tanned it. As soon as she tanned it, that man's moccasins were made for him, which were to be made out of (the hide). He also told his father where the buffalo was which he had slain. The old man fetched some (buffaloes) for them to cook.

This young man himself again departed and walked around. He went about casting Indian tobacco, sacrificing to everything, trees, and all rocks of a different nature; and he burned tobacco for all (creatures) which seemed strange to him. That, it is said, is what he went about doing. Now it seems when he had done that he departed and came back to where they lived. Then his moccasins had been made for him and as his rug had been dried he had a rug. And he hung his moccasins where he (usually) sat. And so, it seems, he soon told that he was finished. "Oh, well, I suppose we had better depart,"

A^{d}tcā'^{l}megu ai'yāpAm ä'^{l}pyāwā^{d}tci me'to'säneniwa' ä'mī'cätäne'-moni^{d}tc ä'näwugowā^{d}tc^{l}.

MA'NAgä' u'cki'nawä' ä'kī'wītā^{d}tc^{l}. 'Ōni^{d}tcā'^{l}yätuge KABō'twe ī'tepowäwA'gip ä'īyowā'tc'^{e}: 'Ōnip īNA ä'me'kwä'neme^{d}tc ī'kīwi'ā-^{d}tcimu^{d}tc īn u'cki'nawä'^{A}. Ä'wä'pu'sä^{d}tci wä^{d}tcinäwA'^{l}kwänig ä'mawi'u^{d}tcī^{d}tc ä'kīwā'^{d}tcimu^{d}tc^{l}. NōMAgä'^{l}megu ä'kī'^{l}cipyā^{d}tc ai'yāpAm ä'a'wiwā^{d}tci wānatō'^{l}kA wīnwā'w änō'kā'kyätcig^{kl}. Īna' nā'^{l}k ä'kīwītäni^{d}tc^{l}. "KA'cinā'gwA," ä'ī'yowā^{d}tc^{l}, "āgwiyāpime-gōnA A'mä^{d}tcin änō'kānAg^{kwA}'," ä'ī'yowā^{d}tci kegyä'tcite'pAg^{kl}. KABō'twe negu't ä'mawâ'pAmā^{d}tc ä'nANātu'tawā^{d}tc ä'cikīyu'sänig-wän^{nl}. "Ä'ä'^{l}e," ä'ini^{d}tci^{d}tcī' ä'pāwi'megumīnawänemāwā'te'^{e}. Keyä'APA ke'te'nA nā'^{l}inä' ketA'ā'tänig ä'pAgApAgAmu'^{l}säwā^{d}tci kegyä'tcitepAg^{kl}. Ke'tenA'megu ä'Aniwi'^{l}sāni^{d}tc^{l}. WīNAgä' äyī'-g^{kl}, "Kī'^{l}pyA," ä'ineme^{d}tci'megu. Īte'p ä'ā^{d}tc^{l}, ä'tANo'wäni^{d}tc ä'ā'^{d}tc^{l}. 'Ō'ni kī'cowä'ni^{d}tcin ä'ā^{d}tci'mo'e^{d}tc^{l}, "Na'ī'nugi mA'ni kī'n ä'A'cki'giyAn^{nl}. Keke'tciku'ckwā'te's^{l}," ä'^{l}ine^{d}tc^{l}. "Aiyō'-^{l}tcā' u^{d}tciwäpi kī'nA kī'Anō'käne'nepen^{nA}'," ä'^{l}ine^{d}tc^{l}. "Tcāgenwi'-megu kī'Anō'käne'nepen^{nA}'," ä'^{l}ine^{d}tc^{l}. Ä'ā^{d}tci'mo'e^{d}tc^{l}, "MAni-^{d}tcā'^{l} ī'A'ckā'päwi^{d}tc^{l}," ä'^{l}ine^{d}tc^{l}, "ī'A'pänemōwA kīya'wi me'to-'sänenīw^{wA}'," ä'ine^{d}tci^{d}tcī'^{l}. Ke'tenA'megu īni'megu me'to'säneni-wa' "A'^{l}ckāpäwA" ä'^{l}igu^{d}tc^{l}. Nā'kA'^{d}tc īni'megu ä'wäpipe'^{l}se'kAg umA'ke'^{l}se'An^{nl}. Nā'^{l}k ä'Anā'^{l}kA'u^{d}tc īniye ketAgenä'ä'i 'A'saiyi. Īni^{d}tcā'^{l}yätug ä'wäpimīnawäneta'ge' ä'ci'^{l}cime^{d}tc^{l}. Tcāgi'megu ä'wäpinene'kä'netAg ä'ci'me^{d}tcin^{nl}, ä'tcāgi'megume'kAg ä'ciwī'ci'-gime^{d}tc^{l}. Ī'nip ä'^{l}cawi^{d}tc^{l}. Īni^{d}tcā'^{l}megu u'^{d}tciwäp ä'wäpi'A-'ckā'päwi^{d}tc^{l}. Keyä'APAgä' īnA'megu mäme^{d}tcinä' A'^{l}ckāpäwA. Ku^{d}tcī'^{l}i 'Apitugä'igi'megu ku'tAgAg äyī'g ī'n änäte'^{l}si^{d}tcig^{kl}, cewä'n ā'gw ī'ni kA'cki'īni'ciku'ckwäte'sī'wā^{d}tcin^{nl}. MANAMA'tApi ke-'tenA'megu ku'ckwā'te'sīwA. Ī'n änā^{d}tcimugi nā'pe'^{e}. Īni^{d}tcā'-'yätuge mA'n ä'wäpi'A'ckāpäwi'te'^{e}.

Pepenō^{d}tcip ī'^{l}äwAgi mā'A'g A'ckā'päwAg^{kl}, i'ketowe'nAgAt^{wl}. MANA^{d}tcā' wī'nA negu'ti mANī'yätug ä'cawi'te'e nā'^{l}inā'^{l}. Me'tō'-^{d}tci^{d}tcā'^{l} tātAgi mäme'ci'^{l}k i'ce'megu i'ca'wītuge tātA'g ī'ā^{d}tcime'-gu'si^{d}tc^{l}, ī'mīna'wime^{d}tci tātA'g^{kl}. Īni ku^{d}tcī'^{l} īnu'gi' cä'^{l}cki menō'gi ä'ci'so'wā^{d}tcin^{nl}. Ī'n äyō'tänig näneguti'megu mī'^{l}sōnAn^{nl}. Īni'g īnigi me'tō'^{d}tc ī'n ä'ca'witcig īnu'g^{kl}, cewä'n äyī'g ā'gwi na'itcāgipītigä'wā^{d}tcini wīgī'yāpyäni mā'A'gi mANi tātA'g ä'ciku-^{d}tci'A'ckāpäwitcig īnu'g^{kl}. A'^{l}cawaiyegä' wīNApi ANwā'^{d}tciwAgi mA'n ä'ca'witcig^{kl}. Tcāgime'gupi wīgī'yāpyäni pīti'gäwAg^{kl}, ināp^{l}.

the man said. So they departed and went to be with the village. When they first came back the people rejoiced at seeing them.

And this young man lingered there. And soon it seems they said among themselves that they were to hold a council. And it is said that young man was remembered (and asked) to go about telling the news. He started to walk south and went from there telling the news broadcast. In a very short time, indeed, he had come back where they who had hired him were unconcernedly. He was again loitering there. "Why," they said among themselves, "the one we sent on an errand is not even ready," the important members said among themselves. Soon one went and saw him and asked him whether he had gone about. "Yes," he said to their amazement, as they had not thought seriously of him. It surely was a fact that the important members arrived one by one at the time potatoes were dug.[6] Surely he was very fast. He also was told, "You are to come." He went there, he went where they were talking. And when they were finished talking he was told, "Well, to-day you are young. You are very active," he was told. "From now on we shall send you on errands," he was told. "We shall send you on errands on every occasion," he was told. He was informed, "Now the people will have a ceremonial runner," he was told, "they will rely on you," lo, he was told. Sure enough he straightway was called "ceremonial runner" by the people. And then he began to put on his moccasins (of buffalo hide). And he had the hide of that spotted deer as a rug. And so it seems he began to consider carefully what he had been told from time to time. He began to recollect everything which he had been told, and he found everything just as he had been urged. That, it is said, is what he did. And so from then on he began to be a ceremonial runner. Now it is a fact that he was the last of the ceremonial runners. Though there must have been also others having the same qualities, yet they were not able to be as active. This (man) really was very active. That is what was said at times. And so, it seems, this (man) began to be a ceremonial runner.

These ceremonial runners went very great distances, so the story goes. It seems that this was what this (particular) one did at the time. It seems as if he must have surely done so merely to be perhaps gossiped about, to be talked much of. Yet to-day only the gentes are recognized as authorities.[7] That is according to the individual gentes.[8] It seems as if there were those who do that to-day—i. e., are ceremonial runners; but they also are not in the habit of entering all the wickiups—that is, these persons who in a way try to be ceremonial runners to-day. A long time ago, it is said, those who did this were willing. It is said that they entered all wickiups; so it is said of them.

[6] Rendered rather freely.

[7] Free rendition.

[8] Socially it is desirable to belong to the Bear gens, as the tribal chieftainship appertains to it.

Īni^{d}tcā'ʻyätuge mA'nA kAbō'twe pe'ʻki ä'ʻAnemike'ʻtcigi^{d}tc^{l}ʻ. Ī'nipi pe'ʻk ä'ʻAnemike'ʻtcawa'ʻīmi^{d}tc^{l}ʻ. MA'ni nenō'täwa'i kägō' änā'kīwi-ʻtōni^{d}tc ä'kīwi'pa'u^{d}tc ä'ā'^{d}tcimu^{d}tc^{l}ʻ. Nā'kai'yätug ī'n umA'ke'-ʻse'An ī'n ä'wäpipe'se'kAge' īninā'i wäpikīyu'ʻsä^{d}tcin^{nl}ʻ. Īni^{d}tcā'-ʻyätug ä'cawi'te'e mA'nA īninā'^{l}ʻ. Nā'ʻkA pepenō^{d}tci'megu ä'i'ci-ʻAnō'ʻkāne^{d}tc^{l}ʻ. Īnī'yätuge wī'n umī'ke^{d}tcä'wīwen^{nl}ʻ. Ā'pe^{d}tci wīnA^{d}tcā'me'gupi pī'ne'sīwA: ā'pe'^{d}tcipi pīninägwi'ōwA. Nā'ʻkAp ā'gwi ä'cimyāne'tenig ino'wä^{d}tcin^{nl}ʻ. Nā'ʻkAp ā'gwi na'ikemō'tegin^{nl}ʻ. MA'ni ku^{d}tc ä'ciwī'ci'gime^{d}tci wī'i'ʻcawi^{d}tc^{l}ʻ. Nā'ʻkAp ā'gwi na'itA'ci'mā^{d}tcin uwī^{d}tcime'to'säne'niwa'^{l}ʻ. Ā'gwip ī'n i'ciwäpe'-ʻsi^{d}tcin^{nl}ʻ. Nā'ʻkA ā'gwi na'ikemō'tegini kägō'^{l}ʻ. Nā'ʻk ā'gw i'kwäwa'ʻipi tA'cī'kawā^{d}tci'nip^{l}ʻ. Ī'ni ku'^{d}tc ä'ciwī'ci'me^{d}tc uwī'-yä'a' ī'pwāwimegukägō'inā^{d}tc^{l}ʻ. Īni^{d}tcā'ʻyätug ä'cawi'te'e mA'na negu't^{l}ʻ; änā^{d}tcimäwe'niwi^{d}tci nenīw^{wA}ʻ.

Kegye'tenāmi'megu keteminawe'ʻsigwän ī'ʻAnī'wi'sā^{d}tc^{l}ʻ. Īni^{d}tcā'-ʻyätuge wī'nA pyä^{d}tcinAnō'kyä'te'^{e}ʻ. KAbōtwe^{d}tcā'me'gupi neguta'-ʻmegu ä'kutwā'cigāpitA'ge'si^{d}tc āwA'sīmä' ä'nepō'ite'e wī'n^{nA}ʻ. Wī'n ä'ā'^{d}tcimu^{d}tc^{l}ʻ, "Ā'gwi nepō'ī'yānin^{nl}ʻ; neguta'ʻmegu ma'netōnägi nī'ʻkīwīt^{A}ʻ," 'ī'yugwän^{nl}ʻ. Ī'n ä'ʻcawi^{d}tc^{l}ʻ. "Cä'cki'megu mänō'kA'-mīgini nenō'täwi'A kī'pAginā'pwA me'tō'^{d}tci tātA'gi ī'sA'kA'Amo'-wiyäg^{kwe}ʻ," 'ī'yotuge mA'nA nā'ʻinā'i nä'pō'i^{d}tc^{l}ʻ.

Ī'n ä'cike'gip A'ʻcawai'ye; īnugi wī'n ā'gw ī'n i'ci'kegin^{nl}ʻ. Ā'gwi kägō'ʻegin^{nl}ʻ. Ī'n ā'gwi täpwä'ʻtAgini mA'nA ä'ʻckigī'^{A}ʻ. Īni^{d}tcā'-ʻmegu ä'pōni'A'piwā^{d}tc A'ckā'päwAg īnu'g^{kl}ʻ. Me'ce'megu u'wīyä' Anō'ʻkānāpi kägō'ʻ ä'cigenigin^{nl}ʻ. Ā'gwi mämye'tci'kegin īnu'g^{kl}ʻ. Ī'n ä'ʻcikeg aiyō'ʻi Me'ckwA'kī'ʻinäg īnu'g^{kl}ʻ. Ä'ckAmi'megu pe'kī'-nigenwi ä'tcägi'A'ce'nowā^{d}tci pA'ci'to'Agi kä'käne'tAgigi mā'A'n ā^{d}tci'mōnAn A'cawai'ye ā^{d}tci'mōnAn^{nl}ʻ. Cä'cki'megu īnu'g ä'cki'-gi'Ag ä'mō'kumānitä'ʻäwā^{d}tc^{l}ʻ. Īni wä'^{d}tc ä'ckAmiketemā'ge'si^{d}tci ne'nōtäwA, ä'pwāwiwī'gä'si^{d}tc^{l}ʻ, kägō'ʻi nAnō'ckwe'megu ä'ʻcawi-^{d}tc^{l}ʻ. Cä'cki'megu ä'aiyAni'u'tīwā^{d}tc āwA'ʻsīmä' ī'i'cike'käneta'-mugwän^{nA}ʻ. TcA'tcawī'i wīnwāwA'megu kī'ci'ʻtōwAg ā'^{d}tcimōn^{nl}ʻ. Mägwä'ʻe īn īnu'g ä'ʻcikeg aiyō'ʻi Me'ckwA'kī'ʻināg^{kl}ʻ. Ä'cike'kä-netAmā'gäyān A'ʻcawaiye pyä^{d}tci'ā^{d}tcimōni ā'gwi pe'ʻki ke'käneta'-mānini nī'nA. Äyī'gi' cä'cki'megu ä'na'ine'tā'gäyāni nä'ʻnīnA ne'tā-^{d}tcim īnu'g^{kl}ʻ. Īnu'gi^{d}tcā' ke'te'n āguwī'yä'Ag A'ckā'päwAg^{kl}ʻ. Me'cemegō'na' īnu'g Anō'ʻkānāpi kīwimAmī'cī'ʻu'sāt^{A}ʻ. Ī'n ä'ʻcikeg īnu'g^{kl}ʻ. Īni^{d}tcā' ni'nA ä'na'ine'tā'gäyāni nī'n^{nA}ʻ. Īni^{d}tcā' ä'ʻcikeg^{kl}ʻ. Ī'ni.

And so, it seems, soon this man became well advanced in years. And, it is said, he became a very important person. Now when the Indians had any special proceedings he ran about telling the news. And, it seems, he began to put on his moccasins (of buffalo hide) whenever he began to walk about. That probably is what this man did at the time. And he was sent very far off on errands. That, it seems, was his work. He was always clean, it is said; his appearance was always clean, it is said. And it is said he never said anything evil. And, it is said, he was not in the habit of stealing. This is what he was urged to do. Nor, it is said, was he in the habit of mocking his fellow people. Nor was he like that by nature. Nor was he in the habit of stealing anything. And it is said neither did he bother with women. That was how he was strongly urged, not to say anything against anybody. That, it seems, is what this one (man) did; such is the report concerning (this) man.

He most certainly must have been blessed to be fast. That is what he presumably did during the course of his career. Soon, it is said, when he was over 60 years old he died somewhere. He related, "I shall not die; I shall live somewhere in the manitous' country," he must have said. That is what he did. "You must only cast Indian tobacco whenever it is spring so as, in a way, to offer a burnt sacrifice to me," this man probably said at the time he died.

That is, it is said, how it was a long time ago; to-day it is not so. It is nothing. This younger generation does not believe in it. And so to-day there have ceased to be ceremonial runners. Anybody is sent on an errand when anything happens. To-day we are not particular. That is how it is to-day here in the Meskwaki country. It is becoming more and more different as the old men who knew these stories, these ancient stories, have all disappeared. To-day the younger people only think as white men. That is what their knowledge is. That is why the Indian is becoming poorer and poorer, because he is not careful, because he does anything blindly. They merely try to rival each other trying to see who knows the most this way. Sometimes they make up a story. Perhaps that is how it is to-day in the Meskwaki country. What I know about these former stories (i. e., customs) of long ago, I do not know very well. Also I am telling to-day merely as I also have been in the habit of hearing. To-day there are surely no ceremonial runners. To-day anyone is called upon to go about serving as a ceremonial attendant. That is how it is to-day. That verily is what I have been accustomed to hear. That verily is how it is. That is all.

SOME LINGUISTIC NOTES ON THE TEXT

There are but few grammatical and lexical novelties in the Indian text of this paper. Hence the following notes are very brief.

There is no doubt that long ā is more original in the doublets nāʻināʻiᵉ "at the time," naʻinaʻiᵉ, and in similar ones. Yet I have let them both stand as it is a matter of tempo; nāʻināʻiᵉ is lento, naʻinaʻiᵉ allegro. In a like manner it can not be doubted from the evidence of another Fox text as well as Kickapoo that the initial long ā of āwaʻīmᵐᴬʻ, etc., is more original than initial short ă. Yet in this text the latter is used almost exclusively.

It should be noted that in this initial īʻ for wīʻ in verbal forms is very common; see for example 12.16, 12.26, 12.28, 12.35, 12.39, 14.27, 14.30, etc. This is a colloquialism; at the same time the formal wīʻ also occurs. Another colloquialism is occasional -Amow- for -Amaw- in verbal compounds; see 28.3.

It is well known that final wA of the third person singular, intransitive animate, of the independent mode, disappears before tuge, and that this in combination with the suffix for the third person plural, animate, intransitive of the same mode, appears as tugäʻigi (for the first, see 22.23). But it is not well known what happens in other cases. For some reason I have not been able to obtain a full series. As a small advance, I give the following notes. Final -pwA and -penA appear as -pwā and -penā before tuge. In the case of the first and second persons singular intransitive an element pe immediately precedes tuge. This element also occurs in the transitive form with the first person singular as subject and the second person singular as object (future: kīʻ—nepetuge); similarly thou—it ke—āpetuge); also in the transitive form with the first person singular as subject and the third person animate singular as object, but in this case a further modification takes place (future nīʻ—āpetuge). With the third person animate as subject and the first person (and presumably second person) singular, the first person exclusive and inclusive, and second person plural as objects, modifications of a partially similar nature take place (future: nīʻ—gōtuge, nīʻ—gunātuge, kīʻ—gunātuge, kīʻ—guwātuge respectively).

At 22.16 we have the second person singular of the interrogative mode, indefinite passive, -nōgäni. This corresponds to -īgäni, the termination of the corresponding first person singular (see Bull. 72, Bur. Amer. Ethn., p. 70).

The explanation of änaᵈtcimowe′nAgAʻkᵎ (4.15), änāᵈtcimowenAgAʻk (14.15), and iʻketowe′nAgAtʷᵎ (44.31) is as follows: They are compounds of nouns (āᵈtcimoweni, a story of long ago, an often repeated story, as contrasted with āᵈtcimōni; iʻketoweni saying) and the inanimate auxiliary -AgAt- (and its derivative -AgA-); the nouns

themselves are based on verbal stems (in one case the intransitive middle is taken as the stem) with the common suffix -wen-. As a partial parallel we may note that the indefinite pronoun kägō$^{\text{ʻiɬ}}$ (something) is verbalized at 32.21, and the adverb īninā$^{\text{ʻiɬ}}$ (at that time) at 36.33, 36.34.

The apparent anomaly awa$^{\text{ʻ}}$īmegi at 14.9 is thus to be explained: It is not a case form but an adverb meaning "over there."

The syntax at 6.41, 6.42 is wholly anomalous if the text is correct. The peculiarity at 26.7, if the text is correct, is that wī$^{\text{ʻ}}$ is construed with the subjunctive in -e, not -e$^{\text{ʻe}ɬ}$.

A couple of English loan words, slightly Indianized, occur in the text, namely, i$^{\text{d}}$tcinAg$^{\text{kiɬ}}$ "Indians" and pā$^{\text{ʻ}}$s$^{\text{Aɬ}}$ "boss, headman."

The following is a practically exhaustive list of new Fox verbal stems; that is, stems not cited in Bulletins 40 and 72, nor in the Fortieth Annual Report, which occur in the Indian text of this paper:

-a$^{\text{ʻ}}$ō- groan, bellow (-mo- middle). 16.40, 16.41.

ānema$^{\text{d}}$tci- be cold. 18.2.

āpe$^{\text{ʻ}}$kuwi- of a different nature. 42.34.

-ā$^{\text{ʻ}}$pate- (with the copula -$^{\text{ʻ}}$si-) be a good hand to make anything. 22.28.

āmä- (possibly Amä-) do anything, be active, offer resistance (secondarily). 36.17, 36.18, 44.9.

āw- be dubious, skeptical (combined with -äne-). 4.28.

-A$^{\text{ʻ}}$kamigi- happen to, take place (with the copulas -$^{\text{ʻ}}$si- -At-). 14.31, 26.17.

-AgAt- an inanimate auxiliary; appears as -AgA- under the same circumstances as -migAt-, etc., appears as -migA-, etc.; obviously a compound in origin. 4.15, 44.31.

A$^{\text{ʻ}}$ckōniwi- go to school; an English loan word verbalized. 46.

Anō$^{\text{ʻ}}$ki- employ (-$^{\text{ʻ}}$- instr.): related in some way to Anō$^{\text{ʻ}}$kā-. Similar doublets exist in Ojibwa. 24.35.

ke$^{\text{ʻ}}$kinō- remember (-$^{\text{ʻ}}$so- middle). Evidently related in some way to ke$^{\text{ʻ}}$kinawā-. Ojibwa and Cree have correspondents to both. Perhaps "remember a lesson" is a more accurate translation. 28.35.

ketA- dig out; idiomatically, dig potatoes (-$^{\text{ʻ}}$w- -$^{\text{ʻ}}$- instr.). The true stem is presumably ke- with post-verbal -$^{\text{d}}$tci- -t- with the usual phonetic shifts. (See ket- [both] Fortieth Ann. Rept. Bur. Amer. Ethn., p. 632.) 44.12.

kī$^{\text{ʻ}}$cegī- be daytime. 28.41.

kī$^{\text{ʻ}}$kī$^{\text{ʻ}}$kAne- be healthy. 36.33, 36.34, 36.35.

ku$^{\text{ʻ}}$ckwā- active, valiant (with post-verbal -t- -$^{\text{d}}$tci-; with the copula -$^{\text{ʻ}}$si-). 22.44, 44.16, 44.28, 44.29.

kwaiyā$^{\text{ʻ}}$ki- right, straight (morally and physically); combined with -wä- "sound," speak rightly, determine. Another form, not occurring in this Fox text, shows that the original form, as far as Fox is concerned, is the one given above. And the evidence contained in the Cree dictionaries of Lacombe and Watkins also supports this. At the same time there is evidence in the same Cree dictionaries as well as the Ojibwa dictionary of Baraga and the Algonkin one of Cuoq that a doublet with a slightly different termination exists in Algonquian languages. 26.21, 26.24.

-gäpu- whizz. 22.20, 28.20, 28.43, 30.1.

tAgwAku- be infected, impregnated with (-$^{\text{ʻ}}$ckaw- instr.). 36.34.

-tīyä- extreme end (substantival). 20.17.

nāpino- (reduplicated nAnāpino-; -$^{\text{ʻ}}$taw- instr.) mock. 30.24.

pe$^{\text{ʻ}}$ckwi- scalp (of the head), clear (of a field); -$^{\text{ʻ}}$tō- instr.; reduplicated, pepe$^{\text{ʻ}}$ckwi-. 28.8.

pepe$^{\text{ʻ}}$ki- be light (evidently a reduplicated form; -$^{\text{ʻ}}$si- copula; -$^{\text{ʻ}}$tō- instr.). 10.6.

For convenience I add a new stem kepägu- "be dry" (of human beings; -ʻso- middle) extracted from a combination occurring in some grammatical notes on the Indian text. It may be noted that -ʌʻckwä (36.18, 36.20) "head" [substantival] and not -skwä- as given by Jones, Amer. Anthrop. 1904, p. 387, and Bull. 40, part 1, Bur. Amer. Ethn., p. 794, is alone correct. Combined with tetepi- "circle" the meaning is "be giddy;" combined with kīwi- "indefinite motion," and -pyä- "quality, essence, water," the meaning is "be drunk" (kīwʌʻckwä-; not kīweskwä- [with e] as given by Jones; this is shown by the evidence of his own Fox Texts [216.4], Sauk [Michelson], Ojibwa, and Algonkin). My suggestion that -ʻkwä- was related, is wrong. In this connection I may add that I do not think it likely that all the strongly (apparently) differentiated meanings of pʌʻsi- (so; deviations from this are secondary) properly belong to a single stem. It is far more likely that we have to deal with a number of distinct stems which are homonyms. The evidence of Cree favors this. In the present Indian text (36.12) pʌʻsi- means "graze, touch lightly."

A SAUK AND FOX SACRED PACK

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A SAUK AND FOX SACRED PACK

By Truman Michelson

INTRODUCTION

This sacred pack (pls. 1 and 2) was purchased by me for the Museum of the American Indian, Heye Foundation, many years ago; and my thanks are due to that institution for the fine spirit of cooperation it has shown on every occasion.

A variety of circumstances have combined to prevent me from publishing the information appurtenant to this sacred pack until the present time, among them the desire of the last native owner (Jim Peters, now deceased) that it be not disclosed for some time, in order that he might not suffer socially nor politically for having disposed of his sacred pack.

This sacred pack is called "Sauk and Fox," which requires an explanation in view of the fact that on more than one occasion I have pointed out that the Sauk and Fox are ethnologically and linguistically distinct, and Skinner has recently confirmed this. The Peters family are Sauk by descent; Kwīyamä'ᴬ' was born in 1833 and Jim Peters, his son, in 1866 (see pp. 201, 204 of Iowa Journal of History and Politics, vol. 4). Kwīyamä'ᴬ' used this pack in the war with the Comanches (in Kansas, 1854), but for more than half a century this pack has been in possession of Kwīyamä'ᴬ' and his son Jim Peters at Tama, Iowa, for Kwīyamä'ᴬ' was among the Sauk who joined the Fox owing to dissatisfaction with the governmental policy then pursued. Hence it is that the designation "Sauk and Fox" is justified in the present instance.

This paper contains two accounts of the sacred pack written in the Fox dialect on two separate occasions by Sam Peters (born in 1885; son of Jim Peters; his mother is a Fox) in the current syllabary, but phonetically restored by me. The first is restored according to the phonetics of Thomas Scott, the second according to those of Harry Lincoln. These two accounts are more or less supplementary, though also slightly contradictory in some details. The English translation is by myself, though I have received some assistance from George Young Bear. The plates are based on photographs kindly furnished by Mr. W. C. Orchard, of the Museum of the American Indian.

The general narrative regarding this sacred pack is quite in consonance with other narratives of this class which are current among both the Sauk and the Fox. It may be noted that the speeches not only in their general tenor but in specific details are much the same as occur elsewhere. Accordingly it is certain that the particular ceremony proper to this sacred pack has been molded to suit a definite pattern. (See Michelson in Fortieth Ann. Rept. Bur. Amer. Ethn., p. 502; and compare Boas, Popular Science Monthly, now known as the Scientific Monthly, vol. 63, 1903, p. 498; P. Radin, Journ. Amer. Folk-Lore, vol. xxiv, p. 149; P. Radin, Journ. Relig. Psychol., vol vii, pp. 1–22; R. Lowie, Amer. Anthrop., vol. 16, pp. 602–631; R. Lowie, Primitive Religion, chap. ix.)

In conclusion it may be stated that linguistically both Fox texts contained in the present paper are very difficult. One or two sentences have been omitted as being unintelligible to me. The number of new stems that can be substantiated as occurring in recorded Fox materials—not merely obtained by direct questioning—is large considering the extent of the Fox texts contained in this paper.

A SAUK AND FOX SACRED PACK

(In the Museum of the American Indian, Heye Foundation)

CONTENTS OF A SAUK AND FOX SACRED PACK

(In the Museum of the American Indian, Heye Foundation)

18283°—27——5

FIRST VERSION

INDIAN TEXT

Mī'cāmi ma'ni ā'^{d}teimōni mā'cā'g^{kt}.

Ka'einā'gwa ma'ni^{d}teā' ā'cawiwāte'e'yātuge na''ina' ā'kī'ci'-'tōwā^{d}tci mī'cā'mi mā'a'gi wāwiwe'titcig^{kt}. A'cki^{d}teā'i nānimi'-gwā'igi kī'ci''tōwā^{d}tci na''ina'^{m}, nā'ka'^{d}tci' cā'cki'megu wī'ne''sā-wā^{d}te uwī^{d}tci'ckwe'wāwa' īni^{g} ā'ci'setāgowāte'e kātcninā:go'wā^{d}teini **nepī'gi ta'cima'netowan^{nt}.**

Negute'nwi^{s} tāta'g ā'mawinānāwā^{d}tci me'to'sāne'niwan anemi^{g}-nīgā'nītug īna kāge'ckag ī'ni mī'cāmā^{m}, cewā'n ā'gwipi namā''ci pā''cke'sigan ai'yō^{d}tcin^{nt}. A'cki^{d}teā' a'cā'tī'ani me''tā'an ā'wāg-wān^{nt}, mī'ce'kwaiyi āyī'g ai'yōgwāni tagwi'senōtuge yō wāna''; naga'mōnani nā'ka'^{d}te a'tāwan īna'. Atā'ī'mā'i na''ina' ā'a'ci'tō-wāte'e'yātug īni^{d}teā' īni' camāgan ī'na'i^{g} ā''tāg^{kt}. Ī'ni^{d}teā' ā'cawiwā'te'^{et}.

Kabō'tw ā'ma'ka'tāwī^{d}tci neni^{wa}'. Īn ā'ke'kā'netagi' ca'māgan īna' wī'tagwi'setō^{d}te^{kt}. Ā'nyāwu'gunī^{d}tci na''ina' īni'yātug ā'kanō-negu'te'e ma'netowani nyāwugunsga'tenigi pe'ku'tanig^{kt}, "Nsā', no'cī''i, kī'nā'te wī'aiyo'aiyōyani manigā' ā''a'tāg ā'i''cikeg^{kt}. Wâpa'ge nā'wa'kwāg ī'ni wī'nā'teyan^{nt}. Māmsaiya^{s} kī'wāpu'se' cewā'na nā'wa'kwāgi kwīyenā'ni^{g} wī''pyaiyan ā''a'tāg^{kt}. Nā'ka'^{d}te īyā'' pyaiyane 'ā'kunā'wa kī'pa'gināwa, kī''nagamu nā'ka'^{d}tci na'ina' atā'pe'naman ī'ni' camā'gan^{nt}," ā''ine^{d}tci', "nā'ka'^{d}tci na''ina' pyā'tōyan a'ci'^{d}tci wīgī'yāpeg īni nā''ka^{s} a'te'tci'ma'^{g} wī'a''tōyan^{nt}. Ka'ō'ni wī'nana'a''kana^{d}tci' cā''cketōwa wī'kīgā'-noyani nawa'^{d}te^{kt}. Kī'cikīgānoyane^{d}teā' īni kī'cinana'a''kana:^{et}, ī'ni wī'nā'teyan aiyō'' īni wī'a''tōyani kemī''cāmeg^{kt}. Nyāwenwi-teā'i kī'pa'gamāwa me'to'sānenīwa^{s} ī'ni' ca'māgan^{nt}," ā''ine^{d}te'.

Wâ'panigi māmaiya'megu ā''nāgwā^{d}te^{kt}. Kī'ci'tō'kī^{d}te a'wā'pu-'sā^{d}te^{kt}, wâpanigip īni nāwa''kwānig īyā'' ā'pyā^{d}te a'yā^{d}tci' sīpō'-'ā'eg^{kt}. A'wâwā'se'tānigi' sī'pō'ā' ā'a'senikī'kī'winig^{kt}. "Nāme-pyāgi kī''uten^{nt}," ā''ine^{d}teiyuga'i ke'tena'megu nā'mepyāg ā'wā-'sāpe'ki''senig^{kt}. Kī'cinātag ā'āpine''ckunag a'sā'māwani nepī'g ā'pa'ginā^{d}te^{kt}. Manigā'' ānetumāmute'e'yātug^{kt}: "Nsā', ma'n ā''kunāwa ketatamā''enepwa 'ā'ta'ci'wāgwān ā'manetō'wiyāg^{kt}". Ma'ni^{s} camā'gani pyātenamawiyāgwe wī'atā'pe'namān^{nt}, wī'pwā-wikāgō'i''cikegi nā'ka'^{d}te ānānetamawiyāgwe'megu wī'i''cikeg^{kt}. Ma'na^{d}teā'i a'sāmāw ā''citami ketatamā''enep^{wa}'," ā'inetu'nāmu-

FIRST VERSION

ENGLISH TRANSLATION

This is a large story of a sacred pack.

Well, this is what probably happened to this married couple at the time they made this sacred pack. At first they must have had a grand time dancing when they made it, and they were merely given power to slay their enemies by the one who blessed them, a manitou who dwelt in the water.

At one time, it appears, when they were attacking the people the one who had that sacred pack with him probably was in the lead as he went along, but he did not, it is said, ever use a gun. At first he must have used spear heads and bows, and he also must have used the scalp which is also with (the contents of the pack); and songs are appurtenant to (this sacred pack). Later on when they made (this pack) then, verily, that spear was placed there. That was what happened to them.

Soon the man fasted. Then he knew the lance was to be included. When he had fasted for four days then, it seems, he was spoken to by a manitou on the night of the fourth day, "Now, my grandchild, you will get what you will always use, and this is how (the place) is where it is. To-morrow at noon is when you will get it. You will start to walk very early in the morning, but you will come to where it is exactly at noon. And as soon as you have come there, you must cast tobacco on it, and you must sing when you pick up that lance," he was told, "and when you bring it near a lodge you will then place it aside. Thereupon you must set a kettle on the fire and stop to celebrate a gens festival. After you have celebrated a gens festival and after you have placed (the kettle) on the fire, then you will fetch it and place it here in your sacred pack. Verily, you are to strike a mortal four times with that lance," he was told.

He departed early the next morning. As soon as he awoke he began to walk and the next day at noon he came where he was going, at a creek. The creek glittered and was stony. "You will get it from in the water," he was told, and sure enough there was shining metal in the water. As soon as he saw it he unwrapped (his) tobacco and cast it on the water. Now, this very likely is what he said: "Well, I give as many manitous as you may be, this tobacco to smoke. Since you have brought me this lance to pick up, it must not be for merely any purpose, and it must be in accordance with the way you bless me. In return I give you this tobacco to smoke." Such was his speech. As soon as he had made his speech he then

$^{d}tc^{l}$. Kī'cetunämu^{d}tci nā'ˈk ī'ni nā'ˈk ä'nA'gAmu$^{d}tc^{l}$. MAnigä' ä'cinägä'te'e na'ˈina'i pemipAgaiyā'ˈcowī^{d}tc ä'nā'ˈse'kAg^{kl}':

MA'ni' cAmāgAni nī'ˈaiyō nīnA 'ō'
MA'ni' cAmāgAni nī'ˈaiyō nī'nA 'ō
MA'ni' cAmāgAni nī'ˈaiyō nīnA 'ō
NīnA'A nī'ˈaiyō.

Īnī'yätug ä'cinägäte'e na'ina' ä'Atā'ˈpenAg ä'Agwā'pyänAg^{kl}'. Nā'mepyägigä' īn u'tenAm^{wA}': ā'gwi kī'ci'ˈtō^{d}tcini wī'nA . Uwīyä'A'megu kī'ci'ˈtōtug^{ke}'. Kī'ci'Atā'ˈpenAg īn ä'ˈnāgwā^{d}tci näyā'p ä'ā'$^{d}tc^{l}$'. Īyā'' pyäyā^{d}tc A'ci'^{d}tci nā'ˈk ä'sä'ˈsA'Ag ä'nawA^{d}tcikA'nōnā^{d}tci wī'mAmī'cAmā'gu^{d}tcin^{nl}'. Pe'cege'ˈsiwi'uwī'cigä'ˈipi kīgänu$^{d}tc^{l}$', ka'ō'ni nā'ˈkA na'ˈina'i kī'cipō'tā'kwä$^{d}tc^{l}$', kī'cikwā'ckwinā'ˈsoni^{d}tci nā'kā'ni ä'wäpikanakA'nawi$^{d}tc^{l}$'. A'ckutänä'ˈsiwAn ä'kA'nōnā$^{d}tc^{l}$': "Na'i', A'ckutänä'sīwe, kī'nA kepe'pe'cigwā^{d}tcimu'ˈtawāwA mä'kwäne'^{d}tcigāt^{A}'. MAna^{d}tcā' ā'ˈkunäwA ke'sA'ˈkA'Amōn ä'wī'pe'cigwā^{d}tcimu'ta'wiyAn ä'cinAtotā'ˈsoyān^{nl}'. MAni^{d}tcā' ä'mAnā'tāpyägi'ˈtōyAni kenAto'tā'sene negu'twāpyäg^{kl}', nā'kA'^{d}tci me'ciga'twi maiyā'ˈckamāne wī'pwāwi^{c}kīmäne'cīgwägā'paiyān^{nl}', ī'n ä'cinAtotā'ˈsoyāni nā'kA'^{d}tci nī^{d}tcī'ckwe'A mawi'nAnAge kīnā'gwi wī'pA'gAmAgi ne'cA'māgAn īni^{d}tcā' ä'cinAtotā'ˈsoyāni nā'kA'^{d}tc äyī'g mAna'ˈkA nīgā'ni wī'Anemipemena'mugwänA mA'ni nemī'ˈcām^{ml}', tō'kAmi wī'inAgi'ˈsenig ugimā'wA utō'täwen^{nl}'. Ī'ni wī'Anemi'cimAmā'tomu^{d}tci wī'Anemime'to'säne'niwitA pā'ˈci mAna'ˈkA ä'A'kwA'kyä'setō'nigwäni ma'netowAni wī'Anemipemena'mugwän^{nA}'. Īnina'ku'i ä'ciketemi'nawi^{d}tci käteminawit^{A}'. Īnina' wī'mawikīyā'gwAtägi nemī'ˈcām^{ml}'," ä'i'ˈketu^{d}tc ī'nA kī'gänut^{A}'. Kī'cetu'nämu^{d}tci nā'kā'ni ä'Atā'ˈpenā^{d}tci täwä'i'gAnAn ä'wäpwäwä'ˈigä^{d}tc ä'nA'gAmu$^{d}tc^{l}$'. MA'nigä' ä'ci'nägä$^{d}tc^{l}$'. Īna' ä'ˈtägini nAgAmō'nä'An A'ne'kī' īna' tAgwi'senō'ˈigwän^{nl}'. Māne'wä'ˈmegu' cewä'n ā'gwi mā'ne ke'känetAmänin^{nl}'. Tcā'gi wAni'ˈtōgwäni ne'me'cō'^{A}'. MA'ni^{d}tcā' tA'ˈsw īna'' ä'täg^{kl}'. TA'ˈswi ke'kA'A'mawi^{d}tci nī'ˈātot^{A}'. MAni^{d}tcā''yätug ä'cinägäte'^{e}':

Tāniyänowä$^{d}tc^{i}$'?
Tāniyänowä$^{d}tc^{i}$'?
Tāniyänowä$^{d}tc^{i}$'?
Manetō'ˈkwäwAgi kākīwitä'äwā's^{A}'.
Tāniyä'nowä$^{d}tc^{i}$'?
Tāniyä'nowä$^{d}tc^{i}$'?
Tāniyä'nowä$^{d}tc^{i}$'?
Tāniyä'nowä$^{d}tc^{i}$'?
Tāniyä'nowä$^{d}tc^{i}$'?
Manetō'ˈkwäwAgi kākīwitä'äwā's^{A}'.
Tāniyä'nowä$^{d}tc^{i}$'?
Tāniyä'nowä$^{d}tc^{i}$'?

likewise sang. And this is what he sang at the time and he started to wade when he went toward it:

I am to use this lance, oh;
I am to use this lance, oh;
I am to use this lance, oh;
I am to use (this lance).

That very likely was the way he sang at the time he picked it and took it from the water. He took it from under the water; he did not make it himself. Some one probably made it. As soon as he picked it up he departed. As soon as he came near he put (the lance) down and left it to come back to later and stopped to speak to one who would serve as a ceremonial attendant. It is said he then celebrated a gens festival with a deer's head, and after he boiled it, and after it boiled (in the pot), he again began to speak. He spoke to the Spirit of Fire: "Now, Spirit of Fire, you speak entirely truthfully for the one who shall remember. I burn this tobacco for you, and you will truthfully tell for me what I ask. Verily, as I am now rich with a village, I ask one slice from you,[1] and if I meet war that I shall not stand around shamefacedly; that is what I ask, and that if I go to attack my foe that I may strike him confidently with my lance is what I ask, and I also (ask for) whoever will take care of this my sacred pack in the future that peace may reign in the chief's village.[2] That is how the future person shall worship, whoever shall take care of (this sacred pack) in the future, even as long as the manitou has determined the earth to be. That really is how the one who blessed me blessed me at the time. My sacred pack will lie about till that time," the one celebrating the gens festival said. As soon as he had completed his speech he again picked up a drum and began beating it and began singing. And this is how he sang. There are a few songs connected with (the ritual).[2] There were many, but I do not know many. My grandfather must have lost all of them. This is as many as are (still) connected with (the ritual). I shall relate as many as he taught me. This is how (the one blessed) sang:

What did she say?
What did she say?
What did she say?
The manitou women would go about wondering.
What did she say?
What did she say?
What did she say?
What did she say?
What did she say?
The manitou women would go about wondering.
What did she say?
What did she say?

[1] "One slice" is a village of the foe.
[2] A rather free rendition, but the sense of the passage.

Īnī'yätuge mene'tāmi''senig$^{k!}$; nā'kA kutA'gi nī'cō'nAmegi wäpi''senig$^{k!}$. Nā''k ä'nA'gAmu^{d}tc$^{!}$. MAnī'yätuge nā''kān ä'ci''senig$^{k!}$. Nā''kA mō''tci pe'ki'megu mA'ni nA'gAmōni mä'cāgi nā'k$^{A!}$:

Ku'kōpe ku'kōpe ye'eye
Aiyā'citA ku'tātītAgi
Ku'kōpe ku'kōpe ye'eye
Aiyā'citA ku'tātītAgi.

MA'n änātotägi nA'gAmōn$^{n!}$. Me'tō'^{d}tci wī'ā'ci'tawa''etīg$^{k!}$. Me'to'sänenīwA kägō' i''cawit īnā'mi'ta'i mA'ni nA'gAmug$^{k!}$. Cewä'nA nawA^{d}tci'megu nāta'winōni' se'swA'mōnä'$^{A!}$. I'ni kī'ci'se''swAmuge ke'ki'nawā^{d}tc āmute'nātägi pīwa'i'tcigā'tä'īwi. Pe'kwApitä'īwi īna'' ä'täg$^{k!}$. Ī'n āmipene'cke'nAmeg$^{k!}$; ka'ō'ni nā'kA'^{d}tci manetowai'yA neguta''megōna' pe'kwApitä'īwi nāta'winōn$^{n!}$. Ī'n āmitA'gwi'tōg$^{k!}$. Ī'nāmi'ta' īni aiyō'gi nA'gAmon$^{n!}$. Ī'n i'ci nī''cwi ke'kä'netAmāni nAgAmō'nä'An$^{n!}$, cä'cki nāgā'gA'An$^{n!}$. Ka'ō'ni nā''k ä'nīmiwA'Agi ä'ci'nāgä^{d}tc$^{!}$. Äyīgi'megu' cä''cki nī''cwi neke'känetA nīmiwa'i'gā'An$^{n!}$. Mānetōnigä'' wīnA' cewä'nA īn i'ci nī''cwi ke'kä'netAmān$^{n!}$.

Anwäwä'Amawi, Anwäwä'Amawi;
Anwäwä'Amawi, Anwäwä'Amawi;
Manetō'kwäwAgi utA'ku'kuwāwAni
Anwäwä'Amawi, Anwäwä'Amawi,
Anwäwä'Amawi;
Manetō'kwäwAgi utA'ku'kuwāwAni
Anwäwä'Amawi, Anwäwä'Amawi,
Anwäwä'Amawi, Anwäwä'Amawi.

Īni negu'ti nīmiwa''igAn$^{n!}$. Ä'nī'miwā^{d}tc ä'yōtäg$^{k!}$. Me'tō'^{d}tci tātA'gi negu't i'kwäw ä'tAgwigi^{d}tci wä^{d}tc i'kwä'wA wāwīti'su^{d}tci nAgA'mōneg$^{k!}$. I'kwäw ä'tAgwiketemina'we'si^{d}tc$^{!}$. Wī'nA^{e} äyī'g i'kwä'wA kägō'' i'cāne'me'sit^{e}, īnā'mi'ta' īnin aiyō'^{d}tc$^{!}$. Inātotā'täwAni mā'A'ni nAgAmō''ä'An$^{n!}$. Ka'ō'ni nā''kA kutA'gi āmi'ta' aiyō'g$^{k!}$. Īni nā''k ä''tänig$^{k!}$. Nā''k ä'kā^{d}tci'nägä^{d}tc ī'nA^{e} nä'gAmut$^{A!}$. MA'ni nā''kān ä''ci'segi nA'gAmōni nīmiwa''igAn īna' ä'tä'gi$^{k!}$:

Nō'se kemīnen$^{ne'}$,
Nō'se kemīnen$^{ne'}$,
Nō'se kemīnen$^{ne'}$,
Kākākīwa, ne'mägwaiyA;
Nō'se kemīnen$^{ne'}$,
Nō'se kemīnen$^{ne'}$,
Nō'se kemīnen$^{ne'}$
Kākākīwa, ne'mägwaiyA;
Nō'se kemīnen$^{ne'}$.

Īni nā''k ä'ci'se'nō'ig$^{k!}$. NAgAmō'nä'Ani tA'sw īna' ä''tä'ig$^{k!}$. Me'tō^{d}tci tātA'gi kägō' nAtawinA'nō'kyäge^{e} āmaiyōgini nAgAmō'-

That, it seems, is the first (song); and another forthwith begins the second time. And he sang. This, it seems, is how it goes. And this song is even very sacred:

(Syllables)
Fear each other alternately.
(Syllables)
Fear each other alternately.

This is what is said about this song. It is as if they should revenge themselves on each other (in the way planned against themselves). If anything happens to a person this would be sung. But first he would be spat on with medicine. As soon as he was spat on it would be noticed that a little beaded bag would be taken out. There is a little bundle in it. That would be unwrapped; and there is a snake-skin somewhere there and a little bundle of medicine. That would be soaked.[3] Then that song would be used. So there are two little songs which I know, that is, only dancing songs. And when a dance is given they would be sung. I also know only two dancing songs. There are indeed many, but I know just two.[4]

Sound it for them, sound it for them,
Sound it for them, sound it for them;
The manitou women's drum.
Sound it for them, sound it for them,
Sound it for them;
The manitou women's drum.
Sound it for them, sound it for them,
Sound it for them, sound it for them.

That is one dancing song. When they dance it is used. Because one woman belongs in the ceremony is why a woman is mentioned in the song. One woman was also blessed. If a woman was in any way in agony, she would use these songs. That is what is related of these little songs. And then they would use another. It also belongs to (the ceremony). A singer would start a song. And this is how the dancing song which belongs with the ceremony goes:

Father, I give it to you,
Father, I give it to you,
Father, I give it to you,
A crow, my headdress;
Father, I give it to you,
Father, I give it to you,
Father, I give it to you,
A crow, my headdress;
Father, I give it to you.

And that is how that (song) goes. The little songs are as many as belong to the rite. It seems as if when one desired to do any-

[3] So George Young Bear. "Put with it" would be a close rendition.
[4] The preceding sentences are rendered rather freely.

'ä'AN$^{n!}$. NAtawinAtupAnige tātA'g$^{k!}$, āmi'ci'nāgāg$^{k!}$. Tānā'kä'i nAtawimaiyā'wu'säge ī'nini nAgAmō'nä'AN$^{n!}$. În i'ci wäp īnini mā'Ani wī'nA kutAgi' cemegu' tātAgi mAmā'tomug^{ke}. KutAgA'ni kutAge'g A''täwAN$^{n!}$. Īnini' cä''cki me'to'säne'nīweni nAto''tā-'sug^{ke}. Īnin īna' āmA''tägini nAgAmō'nä'AN$^{n!}$. Ī'n ä''cikegi ke'-gime'si mī''cāmAN$^{n!}$. Āte'ci'megu A''täwAN$^{n!}$. 'KutAgi'cinAgAmō'-nä'Ani tātAgi kä'kitātägin īnini nä'ciwātotā'tägin$^{n!}$. Tcāgi'megu mī''cāmAn īn ä''cikeg$^{k!}$. Pī'tawi'senōni'megu nAgA'mōnani kä'kitā'tägin$^{n!}$. Mā'A'ni yō' ä'tA'ci'ātotA'mānin$^{n!}$. Mā'-nätōn$^{n!}$, cewä'nA kä'kä'netAgA ä'pwāwiwītA'mawā^{d}tc$^{!}$. "A'ckA-^{d}tcimä'tcā'i nī'wītA'mawāwA mā'A'ni nAgA'mōnAn$^{n!}$," ä'i'citä'äte'^{e}. Īnī'yätuge kAbōtw ä'nepō'ite'^{e}: īni wä'^{d}tci wAni'täg īnini nAgA'-mōnAni māne'megu. Mānätōnigä' wī'nApi yōwe. Cīnäpene'' mA'ni negu't$^{!}$, pAgi'^{d}tcimō'inA'gAmōn$^{n!}$. Mene'tāmi'segi'megu. Me'tō'-^{d}tci tātA'gi pAgi'^{d}tcimug^{ke}. Ä'pAgi^{d}tcimug īni me'tō'^{d}tci tātAgi wâ'ka'i'gAnegi kepu'ckāgäte me'to'sä'nenīw^{wA}: īnā'mi'ta' īni kā^{d}tci'-nāgāg$^{k!}$. Aiyō'' Anepyä''ātäwi mene'tāmi'segi'megu. "Tāniyänowä-^{d}tc$^{!}$, tāniyä'nowä^{d}tc$^{!}$," ä'ci'se'nō'ig$^{k!}$. Me'tō'^{d}tci kepu''ckātīge īnā'mi'ta' īni wâ'ka''igAni tetepu''säg änegi'kwi'senugwäni tetepinägä-gāmi'ta'i 'aiyāpAmi pyägi wä^{d}tciwäpinägäg īnā'mi'ta' mawi'nAne^{d}tc uwī^{d}tcī'ckwe''inA^{wA}. Me'cena''megu' cegi'ka'nawe ne''senä'A uwī-^{d}tci'ckwe''inawA. Cewä'na ne'se'tīnä'A wīnA'megu. Īnimeg ā'mi'ta' ā'pe^{d}tcikī'ciwänAnAnō''pe'kA'megutcāgAta''onä'^{A}. Īnīni ä''cikegi nā''kA nAgA'mōnä'i negu't$^{!}$. Īnāmi'ta'i pAgi'^{d}tcimug$^{k!}$. Īnini pAgi^{d}tcimō'wenAn ä''cikeg$^{k!}$. Ī'ni.

Ka'ō'ni nā''kāni wī'āto'tAmāni pepyä'kwApi^{d}tci''ga'An ä''cikeg$^{k!}$. Nātawi'nōnAni kegime'si'megu neke'kä'net ä'ciwä'pikeg īna'i yō. Ä'ckipAgāpyäge'sī'A ī'nA apīwA īna' āminā'pinetA mō'kī''tAmege māmai'yA. Īna' u'kwā'gānegi' sōgi'tä'īwi nāta'winōn$^{n!}$. Īnigä''i āmi'se'swAmug$^{k!}$. ApinA'megu kutAmenä'A tA'gwi. Īnā'mi'ta' ä'ckipAgāpyä'ge'sī'A uwīyawigä' īni nAna'i wä^{d}tci 'Api'^{d}tc$^{!}$.[4a] Īni tātA'gi wī'n ä'cimī'ke'^{d}tcäwī^{d}tc$^{!}$. Me'tenō' nä'kA nAta'wā'tōge mawâpAmete me'to'sä'nenīw ä'tA''cigwäni tepe''k īnā'mi'ta' nā''k na''āwu^{d}tc ä'ckipAgāpyä'ge'sī'sī'^{A}. Me'cena''megu ä'ne'pāwā^{d}tci kīwī'tānä'^{A}, awi'tA nāwu'wäwā'sA tepe''k$^{!}$. Ä'ckipAgāpyä'ge'sī' uwīyawigä'. Ī'ni nā''kA negu't īnAgä''megu tAgwi pī'tawi 'āmi'aiyōg u'kwä'gAneg ī'nA ma'netō'ä'^{A}: nāpinenä''Agä''ip$^{!}$. Ī'nipi wī'n ä'cipA''kowä^{d}tc īna'i wī'a'wiwā^{d}tc$^{!}$. Ka'ōniyätug ā'mi'ta'i kī'cīni'-'cawigi na''ina' kī'ci'āwut īna' aiyāpAmi pyāge īnā'mi'ta' neguti'-megu pe'cege''sīwA pemu^{d}tci' cä'cki'megu pAgi'se'nawu^{d}tc$^{!}$. "KetA-'cAmenep^{wA}'," ine^{d}tc ä'ckipAgāpyä'ge'sitA mäyāwA''cAmet^{A}. Ī'n änā'^{d}tcimug^{ke}. Pe'kime'gupi ne'cī'wi mā'näwā'sA manetowA'g īna'i. Īnina' ä'ci'ci'mā'su^{d}tci tātA'g īnA wä^{d}tci tAgwi'cig īna'i.

[4a] See note to the English translation.

thing, (these are the) songs which would be used. If one, say, desired to go to war, they would be sung. Or if one desired to be a leader, those songs (would be sung). These songs, it is said, are for that purpose, but others are for (general) worship. The others belong to other (rites also). They are merely for the purpose of asking for (long) life. The songs belong there. That is the way all sacred packs are. (The songs) are for different purposes. The other little songs are those which are hidden and which are said to be powerful. All sacred packs are that way. The hidden songs are additional. Now, these are the ones I am talking about. There are many of (such songs), but the one who knew them did not tell them to (the people). "Verily, I shall tell them these songs later on," he thought. And it seems that shortly afterwards he died; that is why many of the songs are lost. Formerly, it is said, there were many of them. Why, here is another song, a war song. It is the first one. It is as if there were an occasion when warriors sing(?). If the people are surrounded in a fort, then there is an occasion when the warriors sing (?): then the song would be started. It is the first song written here. "What does he say, what does he say?" is how it goes. If they surround each other, then they would walk in a circle around the fort singing, and when they got back to where they began singing, then they would charge on their foes. At least 50 of the foe would be slain. But they would slay each other. In the same way a greater number of (the foe) would always have been slain. And that is how that one song is. Those war songs would be sung. That is how the war songs are. That is all.

And now I shall likewise relate the nature of the separate little bundles. I know every single one of the medicines that are there. A green striped (?) snake skin is there which should be worn about the neck if an attack is made early in the morning. There is medicine tied to the neck of the (snake skin) in there (i. e., the sacred pack). One should spray one's self with it. And one should also swallow some. The green striped snake skin would guide one.[5] That is how he works. Only if spying were undertaken, if one should go at night and see how numerous a people were, then by all means the green striped snake skin should be used again. One might be taken when they were asleep; they would not see one at night. That is the green striped snake's own self. And there is also one additional thing (placed) with it, from the neck of that snake which should be used; it should be worn around the neck, it is said. Now, it is said that he himself (the snake) permitted them to be there (?). And it seems after this was done, at the time the (snake) has been used,

[5] I do not understand the Indian text, and follow Young Bear's translation without any attempt to control this.

Ka'ō'ni nā''kA kutA'g$^{kA'}$, nōnō''kā'ä'$^{A'}$. Mānenwi'megu i'cā'wā-'sōwA nōnō''kā'ä'$^{A'}$. Negutenwi tātA'gi wâ''säyāg Anō'kā'netīg$^{ke'}$. "Na'i' mawikete'ckwänuta'wi 'ä'tA'swikAmige'si'gwä'igi me'to'säne'-niwAg$^{kl'}$," itīge tātA'g$^{kl'}$, īnā'mi'ta' ī'nA ke'tene^{d}tci nōnō''kā'ä'$^{A'}$, äyīgimegōna'i pe'kwApitä'ī'wi nātawinōnä'i āmi'se''swAmug īnā'mi-'ta'i pemiwā'pu'säg ä'kwine'kyāgi pyāge īnā'mi'ta' ā'mi'ta'i nAna'-'ī'tāgi' se''swAmugi nāta'winōn$^{nl'}$. Ā'mi'ta' wä'pā'kägi nōnō''kā'ä'$^{A'}$, me'tō'^{d}tc uwī'yawig$^{kl'}$. Me'cena''megu nā'mi'ta' īnA'megu kītA''ci-'sā^{d}tci wīgiyāpi'kīg ī'nA nōnō''kā'ä'$^{A'}$. AwitA'megu kA'ckimīnawä'-nemā'sA u'wīyä'$^{A'}$. 'A'gime^{d}tc ä'tA'swikAmige'si'gwä'igi me'to'säne'niwAg$^{kl'}$. Īnina' ne'gutenwi tātA'g ä'ci'ci'mā'su^{d}tc ī'nA nōnō'-'kā'ä'$^{A'}$. Ka'ō'ni nā'k ā'mi'ta' nā''kA kutA'gi tātA'gi mawi'nA'kyäte me'to'sänenī$^{wA'}$, me'tō'^{d}tci tātA'gi mō'kī''tātīgi wäpenetī'ge^{d}tcā'i mī'gātīge pe'mutīg$^{ke'}$, ī'mi'ta'i nā''kA ī'nA āwu^{d}tci nōnō''kā'ä'$^{A'}$. Awi'tA^{e} me'cene'tīnä'A nAnā''c$^{l'}$: änā^{d}tci'mā'su^{d}tci'. Ä'kwi'g A'pemä'eg āmikīwītā^{d}tc$^{l'}$, inā^{d}tcimāp$^{l'}$. Ī'nA nōnō''kā'ä'A me'tō^{d}tc utä'ina'wipi kīwawi's$^{A'}$. MA'nAgä' me''si'āwA wānatō'kA'megu tAne'netī'sA u'wīyāg$^{kl'}$, wānatō'kA'megu kwä'kwä'kwäwā''ckāni'sA Anō'n$^{nl'}$. Me'tenō''megu nōnō'kā''ä'Ani me'ku^{d}tcänāwāte 'īnā'mi'ta' me'cu'^{d}tc ī'nA nenī$^{wA'}$. AwitAgä' wī'nA' cä''cki mA'kAtäwīte'megu. "Me'tenō'' ī'ni," ä'tīwā^{d}tc$^{l'}$. Aiyāne'käwimegōni änā^{d}tcimo'ī'-nAmeg īna'kä'megōni pe'kwApitä''inīwi nātawinōnä'i ā'mi'aiyōg$^{kl'}$.

Ka'ō'ni nā''kA wâpe''cke'sīw īna' tä'gwi'cig$^{kA'}$. Ī'nA nā''k ä'kwigimegō'na'i' sAgApi'täwi nāta'winōn$^{nl'}$. Negu'ti'igä' wī'nāni neguta'i tA'cimawi'nA'kyäte me'to'sänenīw īnā'mi'ta'i^{e} na''āwu^{d}tci pe'māmug$^{ke'}$. Sīpōgi^{d}tcā'i; me'ci'sīpōwigegä'i, pemi'cine''kātīg$^{ke'}$, īnā'mi'ta' na'awA''ciwe^{d}tc$^{l'}$. Kī'cikanaka'nawig īnā'mi'ta' īni' se'-'swAmugi nāta'winōn īna' ä'täg$^{kl'}$. Āmi'sā^{d}tc ā'mi'ta'$^{l'}$. Negutwäy-āwi'megu "A'kwi'tepyägi nī'Anemi'$^{A'}$," i'ci'tä'äg$^{ke'}$, A'kwi'tepyägimeg äyīgi kA'cki'Anemi''ānā'$^{A'}$. "Nā'mepyäg$^{kl'}$," i'ci'tä'ägegä' äyīgi'-megu nā'mepyägi kA'cki'Anemi'ciwe''ciwä's$^{A'}$. Ī'ni nā'kā'nA ä''cigi-^{d}tc īnA īna' äpi'tA'. Cewä'nA nawA^{d}tci'megu^{e}nAgA'monä'$^{A'}$, inā'-^{d}tcimup$^{l'}$. Īnini^{d}tcā' īnini wäni'tā'tägini āmaiyō'gä'ini nAgA'mō-nAn$^{nl'}$. Īni'ci nAgAmō'nä'An$^{nl'}$. Tcāgä'wägegä' ī'nini nā'kA'megu

after one has come back, one should contrive to shoot a deer (but) merely dedicate it. "I feed you," the green striped snake skin is at once told, the one who is especially fed. That is what would be said. There surely would be very many snakes there, it is said. That is what is said of them, and why they are included.[6]

And there is another (object), a humming bird. The humming bird is used in many different ways. One way, perhaps (is), if one is sent off on an errand at daylight. If, for example, one were told, "Go and find out stealthily of how many lodges the people (i. e., enemy) consists," the humming bird should be taken out; also one should spray one's self with medicine in a little bundle attached to (the humming bird), and one should start to walk off, and as soon as one reaches out of sight, then one should prepare one's self by spraying one's self with the medicine. The humming bird should be thrown; it is as if making the humming bird one's self. Consequently the humming bird would fly around the village. No one would be able to observe (the humming bird). The number of lodges of the people would be counted. That, for example, is one thing they say about the humming bird. And there is another way in which it should be used, for example, if the people (i. e., enemy) should rush and make an attack, if, for example, they should come out suddenly at one at the start of the fight, if one were shot at in the fight, then the humming bird should be used. One would never be captured; so they say of (the humming bird). One would be as far as up above is, so it is related. It is as if the humming bird flew about with one's heart. One's body might be in the thick of the fight, but the bullets would whistle by without doing any damage.[7] Only if they shot the body of the humming bird would the man be hit. It would not be for simply any reason, but only if he had fasted. "That is the only way" they say to each other. A very little has been told regarding the use of the little bundle of medicine.

And there is also the white bird (?) is one that belongs there (i. e., in the pack). And medicine is tied on the end. Now, if one were alone anywhere, if the people (i. e., the foe) rushed and attacked, then it should be used in fleeing. Verily, if one were chased to a river, a big river, one would be taken across. As soon as prayer is offered, then one should spray one's self with the medicine which is there. One would fly. If one should think at one time, "I shall continue on the surface of the water," one would also be able to continue on the surface of the water. And if one thought, "(I shall go) under the water," one could also continue under the water carrying (the bird). And that is how the (white

[6] A free rendition, but the sense of the passage.
[7] A rather free rendition.

A'ci'tōnä' kA'ck ī'nini nātawinō'nä'An$^{nl'}$. Ī'ni ke'ki'nawā^{d}tcipīwa-'igwā'tä'īwi mA'ckimu'tä'tä'$^{l'}$: īn āmute'nAmeg aiyā'ne'kī$^{l'}$. Ī'ni tcāgenwimegōni tAgwi''tcigAn$^{nl'}$. Ī'n ä''cikeg īn$^{nl'}$. Īni māwA^{d}tci'-me'cāgi nāta'winōn īna' tātA'gi mī''cāmeg ä'tä'g$^{kl'}$. A'ci'tciganigä'' īni. Kwaiyä'citcā'gi'sāge īnā'mi'ta' īni tAgāwi'megu tAgwi''tcigäg ī'ni nAgAmō'n$^{nl'}$.

Ī'nA nā''kA nī'ā^{d}tcimāwA me'tō'^{d}tci na''ina' kī'ciketemi'nāgu^{d}tci nāmA''kAmig äpi'ni^{d}tci'i manetowa'$^{l'}$. Āpipītiga'wāgwäni na''ina' īni kī''ci'tō^{d}tci mī'cā'm$^{ml'}$. A'ckA^{d}tcimä'kä'i īna'i^{d}tcā' äpi'ni^{d}tci'i Me''ci'sīpōwi ä'tātA'goyāgi Pīgi'tAnwi äwi'ni^{d}tci'i ma'netowa'i ä'āpipīti'gawā^{d}tci'. PA'ci'to'Ani negu't ä'A'ce'noni^{d}tci'. Ä'AtA'mä'ā^{d}tc A'sä'māwAn$^{nl'}$. Ka'ō'nip ä'kAnō'negu^{d}tc$^{l'}$, "'Ō' 'wägunä'tcā' wä-^{d}tci'pyaiyAn$^{nl'}$," ä''igu^{d}tc$^{l'}$. "'Ō'' ce'megu nekīkīwe''ck$^{A'}$," ä''inā-^{d}tc$^{l'}$. "'Ō' 'ō' 'ō' mā'iyAku' wī'nA pA''citō'A mawite'powäwA Ke-'tcima'netowAn ä'a'wini^{d}tci mawitA'cite'powäwA," ä''ine^{d}tc$^{l'}$. "A'-nāgōwe nāgwä'wA," ä''ine^{d}tci nenīwA. A'ckA^{d}tcimegup īni, "'Ō' mAniku'' wī'nA wä^{d}tci'pyaiyān$^{nl'}$: ä'pyä^{d}tcinAtu'tōnāni mA'ni ne'-mī'cāmi wī'i'cike'nugwän$^{nl'}$," ä'i''ciwä^{d}tc$^{l'}$. "KA'ci^{d}tcā'' tātAgi wī'i''cikeg$^{kl'}$? KA'cinā'gwA mAn ī'ninA' kAbō'twen ī''nepō'$^{l'}$; īnA'tcā-'īna' wī'i'cawimigA'tugwän$^{nl'}$?" "KA'cinā'gwA īnugi ku^{d}tci'megu kwīye'n änänemāwAtänA kī'ā^{d}tci'mo'āwA. MAnA'kA ku^{d}tci'megu pā''ci nā''inā' ä'A'kwA'kAmigAtugwän īninā'' ku^{d}tc ä'ci'se'tōneg ä'ketemi'nōneg$^{kl'}$. Īninā'tcā' wī'mawi'A'kwi'migAk$^{l'}$. Kegime'si ku-^{d}tci'megu wī'Anemimäme'kwänetA'mugwänA mA'ni ke'mī'cām īnA'megu wī'Anemipe'menAg$^{kA'}$, īni nā'kA'megu wī'Aneminäne'sātA me'to'säneniwa'$^{l'}$. Nā''kA ke''kyäweni ī'nA wī'täpA''ku'ckAgA ī'ni ä'ca'wigwän$^{nA'}$. Nā'kA'^{d}tci kīnA mA'ni na''ina' kägō' ä'cawī'wA-näni kä'teminō'kA ä''awi^{d}tci kī''pyA," ä''ine^{d}tc$^{l'}$. "'Ō' 'wänaī'ni," ä'i''ciwä^{d}tc$^{l'}$.

Nā'kA'megu īni na''ina' ä'ā'^{d}tcimo'e^{d}tci wī'inā'pe'nAtō^{d}tc īni kī'ci'tō^{d}tci mī'cāmä'$^{l'}$. "Mā'Agi āgwi kAnā'gwA wī'kīgä'noyAni' ce'gāgwAg$^{kl'}$: sA''sā'kwepi īnig$^{kl'}$," ä''ine^{d}tc$^{l'}$. "'Ō''wä'na'īni," ä''ine^{d}tc$^{l'}$. Ne'nīwA nā'kA'megu kutA'g ä'nAnā'tu'cä^{d}tc$^{l'}$. "Me-'to'sänenīwA^{d}tcā'' mAni mawi'nAnAg$^{ke'}$, tāni^{d}tcā' īni wī'i''cikeg$^{kl'}$? MA'ni ne'ci'kA īniyä'tuge īna'i wī'kīwā'gwAtäg ä'tA'ci''īgän$^{nl'}$," ä'i''ciwä^{d}tc$^{l'}$. "'Ō' āgwimā' nAnā''ci mī'cāmi wī'kegine''se^{d}tcini wī'Anemipemena'mugwän$^{nA'}$," ä''ine^{d}tci nenī$^{wA'}$.

Ī'nipi negute'nw ä''cawi^{d}tci na''ina' kī'ci'tō^{d}tci nāmA''kAmigi tA'cimanetowa'i ä'āpipīti'gawā^{d}tci na''ina'$^{l'}$. Ī'n änā^{d}tci'mowā^{d}tci mā'A'g aiyāne'käwi pyä^{d}tcipeme'nAgigi mī''cāmä'$^{l'}$. Ī'n ä''cikeg$^{kl'}$, ke'tenA^{d}tcā''megu ī'ni ä''cikeg$^{kl'}$: änāto'tātäg$^{kl'}$.

one) who is there, is. But one would have to stop and sing first, so rumor has it. Verily the songs which are lost are the songs which should be used. The little songs were to be used for that purpose. If those little medicines were used up, one could make more. That little bag may be recognized by the beads on it; a very little would be obtained from it. It is always a mixer. That is how it is. That is a most powerful medicine which is there, in the sacred pack. It is a creative agency. If by chance it were all used up, then it would be mixed to the tune of that song.

I shall likewise tell about the one who in a way was blessed by the manitous who are under the ground. He must have gone to visit them as soon as he made the sacred pack. Later on he even visited the manitous who live where the Mississippi and Missouri join. One old man was absent. He gave them tobacco to smoke. And then, it is said, he was addressed, "Oh, why is it that you come?" he was told. "Oh, I am merely traveling about," he said to them. "Oh ho, the (absent) old man has gone to council where the Great Manitou is, he has gone to council there," he was told. "He departed yesterday," the man was told. And later on, it is said, "Oh, this really is why I come: I come to ask you how this sacred pack of mine will be," he said. "How, pray, will it be? Of course sometime soon I shall die; then, verily, what will happen to it?" "Well, this very day you must instruct whomever you choose. For it was granted you when you were blessed that it should last as long as the earth. Verily it will keep on till that time. Every person who will remember this sacred pack of yours in the future, whoever will take care of it in the future, he is the one who will continue to kill the people (i. e., the foe). And whoever does so will be he who will reach old age. And no matter whatever befalls you you will come to where the one who blessed you is," he was told. "Oh, all right," he said.

And at the same time he was told what to do with the little pack which he had made. "You must not use skunks when you celebrate festivals: Those are forbidden in accordance with our belief," he was told. "Oh, all right," (the manitou) was told. And the man asked another thing. "If I rush on the people to attack them, what will happen to (my sacred pack)? Will this perhaps lie alone wherever I may be killed?" he said. "Oh, whoever will continue to take care of the sacred pack will never be killed as long as he has it," the man was told.

That, it is said, is what he did once, after he made (the sacred pack), namely, he visited the manitous under the ground. That is what those who took care of the little pack in succession say. That is how it is, surely that is how it is; so it is said of it.

Negute'nw ī'niyA pä'menAgA ä'aiyōte'e na'''ina'i Pā'tō'kA'a'i ä'mīgā'tīwā^{d}tc^{l}. Īninā'i mäme^{d}tcinä'' ä'mīgātī'migA'ki mA'ni mī'-''cāmä'^{l}. Āgwi^{d}tcā''yätuge nAnā''ci me'cu'te'e ī'niyA pä'menAgA ne'me'cō'A^{e} nä'pō'it^{A}. "Ke'tcinä''e nepemugōgi nī^{d}tcī''ckwe'Ag^{kl}," i'ketōwā'pe'e ä'aiyā'^{d}tcimu^{d}tc^{l}.

Īnugi^{d}tcā' īni mA'nA Wâpinenu'swA īni kä'cki'tō^{d}tci wī'me'nwi-''seg^{kl}. Ī'ni wä'^{d}tc A'tāwäg īni mī''cām^{ml}.

Nā'kA'^{d}tci negutenw ä'cawī'migA'k^{l}. I'kwä'w unā'pämAn ä'nī'-''ciwā^{d}tc ä'cī''cā^{d}tc^{l}. Ä'kīwa''owā^{d}tc^{l}. Me'cisī'pōw ä'nāgAtA'-mowā^{d}tc A'sā'm^{ml}. Īni mAni^{d}tcā''yätuge Päne'ka'i 'ä'itA'mowā^{d}tc^{l}. Ä'mātai'yāgwän īnī'yätug ä'tA'cimawinA'nete'^{e}. Īnigä'i mī''cāmä' ī'nina'i kīwawi'gwä'ig^{kl}. Ā'gwi wī'n ä'ckikī''citōt^{A}: kī'cine'pō'i^{d}tci me'tō'^{d}tci^{d}tcā' tātA'g äwAtenA'mawātA 'Ata'imä' īnāgA pä'menAgA ä'mawinA'nete'^{e}. Kwīyena'megu ä'nāwA''kwänigi na'ina''yätug ä'mawinA'nete'^{e}. Ä'pī'pemu^{d}tci nāwAgāme'megu. Me''ci'sīpōw ä'peminā'mowā^{d}tc^{l}. Āgwipi' nAnā''ci me'cutAma'wu^{d}tcin utcī'-mānwāwi. Īna''ipi tA'cipene'ckāgwA'tōwAgi tcī'māneg īnina' nā''kān ä'ai'yōtäg^{kl}. Ke'kinawā^{d}tci'megu pAgiwaiyā''ä'egi pe'kwApi'tä'īwi kenwAgwApi'tä'īwi nāta'winōn^{nl}. Īnīni i''ciwäpi me'tō'^{d}tci tātAg ä'se'kawā''sowā^{d}tci nā''inā'^{l}. Īnīn ä''cikeg^{kl} Ī'ninā' ā'gwipi kA'ckō'penA'ne^{d}tcin^{nl}. Cā''ckigä' wī'nApi nī'cī''iwAg uwīwetī'-''ä'Ag^{kl}. Ā'ne'kō^{d}tci tātA'gi pyä^{d}tcipemenAgig^{kl}.

Ka'ō'ni nā''kA kutA'gA ä'pe'menAg AtA'u'^{d}tcīmä' awitA^{e} nAnā''ci mī'gātī's^{A}, A'sāmi'megu pA'citō''itug^{ke}. Ka'ō'ni nā''k AtA'u^{d}tcimä'-'megu nā''kA pä'menAg^{kA}: i'kwäwA pemenA'mōtug^{ke}. Ka'ō'ni nā''kA kutA'gA neme'co'enā'nA ō'sAni nā'kā'nA ä'pe'menAg^{kl}. Negute'nw īnA pAgA^{d}tcigätugäni' cA'māgAn īna' ä''tänig^{kl}. Ka'ō'ni nā''k AtA'u'^{d}tcīmä'i pä'menAgA neme'co''enānA Kwī'yAmä' ā'nīyA. Ka'ō'n ä'ne'pō'i^{d}tc^{l}. Ka'ō'ni nō''sA nā''k ä'pe'menAg^{kl}. Ī'n ä''cikeg^{kl}. A'sām ī'n ä'ko''wäyāni me'sena''igAn^{nl}. Īni^{d}tc ā'' mAnA ä'A'tāwä^{d}tc^{l}. Ā''citAm ī'ni Wâpi'nenu'swA wī'pemenAg ī'ni mī-''cā'^{ml}. Nā'piwänA kAbō'twe wī'kī'gänōwA, wī'me'kwä'netAmwA. KAbō'twe 'ō' menwigenīwi pe''ki menwipe'menAg^{ke}. Me'cena'-'megu wī'A'semi'egwī'wA kAbō'twe menwipe'menAg^{ke}. Ke'tenA ku^{d}tci'megu manetōwimigA'tōtug^{ke}. Me'cena''megu MA^{d}tcimanetō'A keteminā'gätuge 'ī'ni'wänān i'cige''s^{A}, cä'cki'megu wī'ne'-''ciwägi wä^{d}tci'ci'seg^{kl}, ā'penäwe'megu wī''ne'se^{d}tci me'to'sänenīwA wä^{d}tci'ci'seg^{kl}. Ī'nA wī'nA Ke'tcima'netōwA āgwi īni'ci'se'tō^{d}tcini wī'näne'se'tīwe^{d}tc^{l}. Kōpai^{yl}.

Once the one who took care of it used it when (the Meskwakies and) the Comanches fought together.[8] That was the last time when this little sacred pack was in a battle. My grandfather, who is dead, the one who took care of it, it seems, was never shot. "My foes shot very close to me," he used to say when he told about it in detail.

Verily, now (this is the sacred pack) which Truman Michelson purchased, so that it would be well taken care of. That is why that sacred pack was sold.

And (this) is what happened to it once. A woman and her husband were hunting together. They were canoeing. They followed the Mississippi River too far. Now, they probably call this (spot) the Turkey River. Where it joins (the Mississippi River) is, it seems, where they were met and attacked. They must have had the little sacred pack with them at the time. It was not the one who first made it, but, in a way, the one to whom he gave it as soon as he died, the one who took care of it, who was met and attacked. It was exactly at noon, it seems, when they were met and attacked. They were shot at in lively fashion in the middle of the stream. They started to flee toward the Mississippi River. Their canoe, it is said, was not hit at all. They untied and spread it out, it is said, there in the canoe and it was used at that time. The medicine may be recognized by being in a bundle and wrapped lengthwise. It seems as if they made an offering at the time. That is how it is. They could not, it is said, get at them at the time. And it is said that they were just two, a married couple. They were next in order who took care of it.

And then another took care of it, but he could never engage in battle, for he was too old a man. And the next in order who took care of it; a woman, it appears, took care of it. And then another, our grandfather's father, took care of it. Once it seems he counted coup with (?) the lance head which is there. And the next in order who took care of it was our grandfather's Kwīyamä'ᴬᵗ who no longer is here. And he died. And then my father took care of it. That is how it is. Now I am using up too much paper. Then indeed he sold it. In turn Truman Michelson will take care of that sacred pack. But he will soon have to give a gens festival, he must remember it. And soon it will be very good if he takes good care of it. He surely will be helped by it if he takes good care of it. For it surely is possessed of mystic power. A little evil manitou probably bestowed a blessing that it might be so, and that is why it has power only to kill, only to kill all the people alike. The Great Manitou himself does not ordain (the people) to kill each other. Good-bye.

[8] In 1854.

KA'cinā'gwA mA'ni^{d}tcā' ā'^{d}tcimōni ke'tenA'megu pe''ki me'nwikeg$^{k!}$. Āgwi'ce'megu ā^{d}tcimōnä''igin$^{n!}$. Kegye'tenāmi'megu ä'ciketeminā gute'e'yätuge mA'ni negu'ti kätemināgu^{d}tci'i ma'netowa'i. Mägwä''e mA^{d}tcimanetō''ä'Ani ketemināgōtug^{ke}. Mämä-
5 ^{d}tcigi'megu mA^{d}tcimanetō''ä'An$^{n!}$.

Well, this story is really very good. It is not merely a little story. Surely it is how one person was blessed by some manitous who bestowed blessings. Perhaps it was an evil little manitou by whom the person was blessed. It must have been by an evil little manitou.

18283°—27——6

SECOND VERSION

INDIAN TEXT

Mī'cā'mi mA'ni kä'cki'tōyAni Wâpinenu's^{we}', ä''cikeg āto'täwi.

Ka'ō' mA'n ā'^{d}tcimōni negu't ä''cikegi ke'tenA'megu ī'n ä''cikeg$^{k!}$. NA''cawaiye uwīwe'tī'Agi kAbō'twe 'ä'unī^{d}tcāne'sī'wāte'e kwīye'-'sä'An$^{n!}$. Me'cena'' kAbō'tw ä'kī'cigī'ini^{d}tci'megu A'ckA'^{d}tc$^{!}$, īnigä'-'megu ä'cineguti'āwāte'e'yätug^{ke}'. KAbōtweyätugän ä'wäpi'ākwAmAtAmi'nite' īni'n ugwi''swāwAn$^{n!}$. Pe'kigä''megu ä'tepā'nāwā^{d}tc$^{!}$. KAbō'twe ke'tenA'megu pe''k ä'ckAme''sini^{d}tc$^{!}$. KAbōtwe'megu ke'te'n ä'nepō''ini^{d}tc$^{!}$. Ä'kā'tu'siwā^{d}tci'megu pe''k ugwi''swāwAn ä'nepō''ini^{d}tc$^{!}$. Ka'ōni^{d}tcā''ipi, "Na'ī', kī'wä'cī''open^{nA}'," ä'i'tīwā^{d}tc īnig uwīwe'tī'Ag$^{k!}$, "nyäwawa'ī'ne ā'gwi wī'nAna'ī'kawAgwini kegwi''senān^{nA}'. Tepi'sāge^{d}tcā' ī'ni wī'nAna'ī''kawAg^{kwe}'," ä'i'tīwā^{d}tc$^{!}$. "Awi'tA ku^{d}tci kī'ci'e'nAgu'sA manetōwA," ä'itīwāte-'e'yätug īni'g$^{k!}$.

Nā'inā'i pyä^{d}tci''sānig ä'A'cki'meguwäpitA''kyānig$^{k!}$. Īnī'yätug ä'āmīwā'te'^{e}'. Ne'ci'kA'megu ä'nī'cī''iwā^{d}tci$^{!}$. Ka'ōni^{d}tcā''yätug īyā'' neguta' ä'pōnīwā'te'^{e}'. Nenī'w ä'wäpinAtu'nä'wā^{d}tci ku'ku'senyän$^{n!}$. Kī'cime'kawāte'e'p īni pe'ku'tänig ä'A''kA'swā^{d}tc$^{!}$. Kī'cime-'ckwAnō''soni^{d}tcip īn ä'mAtōte''cāwā^{d}tc u'wīwAn$^{n!}$. "Na'i, kī'nA mA'n ä'kī'cipAgi''sene'ki manetōwa mā'Agi kō'ci''semAgi wī'tA'ci-'ApwA'ApwAnä'pwA^{d}tc$^{!}$, nā'kA'^{d}tc äyī'gi wī'wA'kA'mi'A^{d}tc$^{!}$. MA'-nA^{d}tcā' ā''kunäwA kīnwā'wA ä'manetō'wiyägwe ketā'kwänemāp^{wA}'. Nā'kA'^{d}tc äyīgi wī'mīwänetAma'wiyāge myā'neteg$^{k!}$; nā'kA'^{d}tci wī'A'semi''iyāge wī'ketemina'wiyāg^{ke}': pemāte'siweni nätawänetAmā'g^{ke}'. Wī'ke'kä'netAmāge äyī'gi wī'A'semi''iyāg^{ke}'," ä'i'nāwā^{d}tc īni'ni ku'ku''senyän$^{n!}$. Ā'ku'nawAn ä'nīgänenA'mawāwā^{d}tci kī'cikanō'nāwā^{d}tc$^{!}$. Ī'n ä'sīgenA'wāwā^{d}tc$^{!}$. Nyäwe'nwi kī'ci'sīgenA'wāwā^{d}tc ī'n ä'pōtāneti''sowā^{d}tci tcāgi'megu ä'āne'kawigī'wā^{d}tcin$^{n!}$. Kī'ci'sīgenA'wāwā^{d}tci' nā'k ä'nA'gAmu^{d}tci nenīw^{wA}'. MAnigä''ip ä'ci'nāgä^{d}tc$^{!}$;

E ko o o na ni wa ne yo o
E ko o o na ni wa ne yo o
E ko o o na ni wa ne yo o.

SECOND VERSION

ENGLISH TRANSLATION

Truman Michelson, it is told (here) how this sacred pack which you bought, is.

Now this one story of how it is, is surely so. When a married couple a long time ago soon had a child, (it was) a little boy. Well, soon he later was full-grown, (and) he was the only (child) they had, so it seems. Soon, it seems, that son of theirs began to be ill. Now they were very fond of him. Soon he surely became much worse. And he surely died soon. They were very sorrowful when their son died. And then it is indeed said that that married couple said to each other, "Well, we must paint ourselves. For four years we shall not release our son by holding an adoption feast. At the end of that time we shall release him by holding an adoption feast," they said to each other. "The manitou indeed could not have made us," is what they probably said to each other.[a]

When the time came it was first beginning to be cool. Then, it seems, they moved camp. There were (just) the two alone. And now it seems they had camped somewhere yonder. The man began to look for a granite bowlder. As soon as he found it, it is said, at night he heated it. As soon as it was heated red-hot, then he and his wife took a sweat bath. "Well, the manitou has now permitted you to breathe your warm breath upon these your grandchildren, and (he has permitted you) also to cleanse them. You who are manitous verily think highly of this tobacco. You must also will away from us that which is evil; and you are to help us (and) have compassion upon us; life is what we desire. Also we are to know that you will help us," is what they said to that granite bowlder. As soon as they had prayed to it they first made it an offering of tobacco. Then they poured (water) upon it. As soon as they had poured (water) upon it four times they then blew upon themselves, wherever their joints were. As soon as they had poured (water) on it, the man likewise sang. And this, it is said, is how that man sang:

E ko o o na ni wa ne yo o
E ko o o na ni wa nē yo
E ko o o na ni wa ne yo o.[1]

[a] For Fox mortuary customs see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 351 et seq., and the literature cited therein.

[1] The song is merely syllables; these are given as written in the current syllabary.

Ka'ō'ni nā''kA kutA'g ä'nA'gAmu^{d}tc^{l}'. MA'ni nā''k ä'ci'nägä^{d}tc^{l}':

Wīne sāgānōwenāwā, wīne sāgānōwenāwō;
Wīne sāgānōwenāwō'ō', wīne sāgānōwenāwō'ō;
Ke tā te pe'cī pe'cī 'ī;
Wīne segānōwenāwā'ō, wīne sāgānōwenāwā

Ī'nipi. Nā''kA kutA'g^{kl}':

A gi ya ni a gi ya ni i
A gi ya ni a gi ya ni i
A gi ya ni a gi ya ni i
A gi ya ni a gi ya ni
Kī'cegwiye
A gi ya ni a gi ya ni
A gi ya ni a gi ya ni
A gi ya ni.[2]

Ī'ni. Nā'kA'megu kutA'g^{kl}':

A ne mo na A ne mo na
Ya ya a wi i
A ne mo na A ne mo na
A ne mo na A ne mo na
A ne mo na A ne mo na
Kene'segwA, kene'segwA
Ya ya a wi i
A ne mo na A ne mo na o.[3]

Ī'nip i'cinyä'wi äyō'^{d}tc ī'nA nenīw ä'mAtōte'''cāwā^{d}tc u'wīwAn^{nl}'. Nā'kA'megu wâpAnigi näyāpi'megu ä'ca'wiwā^{d}tc ä'mAtōte'''cāwā^{d}tci nyäwugu'nipi nawA^{d}tci mAtōte'''cäwAgi nenyäpi'megu ī'n ä'ca'wiwā^{d}tc änā^{d}tci'gä'i ku'ku'''senyän^{nl}'.

Ka'ōni^{d}tcā'''yätuge kī'cimAtomAtōte'''cāwā^{d}tc ä'wäpimA'kAtä'wīwā^{d}tci nā'kAni pepōnwe'megu pā'ci'megu ä'menō'kAmī'''inig ä'nAtawäneta'mowā^{d}tci kāgigäwime'to'sänenī'wiwen^{nl}'. Īni'gi nā'kAni pepō'nwe ä'mai'yōwā^{d}tc^{l}'. MA'nigä' ä'ci'''senig ä'yōwā^{d}tc ä'mai'yōwā^{d}tc^{l}':

Na'egA'''ce i'nowänu ä'kīwä'tAmAni;
No'i nenīyu kAmigi
Ka'ō'ni ä'A'sāwi'segi yō mA'ni A'''kiye
A'kīwä'tAmAni nu.

Ī'nip ä'ci'''senig^{kl}'. A'''penä^{d}tc ä'yōwā^{d}tci manetowAn ä'kīwinAnātwäwä'māwā^{d}tc^{l}'. Nānā'kAni kī'cegwe'megu ī'n ä'ca'wiwā^{d}tc^{l}'; pāpegwA pyätāpA'nigini pā'ci'megu pe'kutä'i'nigin^{nl}'. A'sä'māwAn ä'kīwikegAtä'mowā^{d}tc^{l}'. Aiyäniwe'megu ä'i'nāwā^{d}tci wī'ā^{d}tcimo'e'gowā^{d}tci me'to'sänenī'wiwen ä'cike'nugwän^{nl}'. "Ā^{d}tcimo'''inäge

[2] The only certain word is kī'cegwiye "sky" which stands for kī'cegkwi'. The rest of the song is given in the current syllabary.

[3] The song consists of syllables only with the exception of the sixth line which is recorded phonetically; the remaining lines are given as in the current syllabary.

And then he sang another (song). And this is how he sang:

He seizes its tail, he seizes its tail;
He seizes its tail, he seizes its tail;
Ke ta te le di le di i[4]
He seizes its tail, he seizes its tail.

That, it is said (was the song). And another (is):

A gi ya ni a gi yan ni i
A gi ya ni a gi yan ni i
A gi ya ni a gi yan ni i
A gi ya ni agi ya ni
Sky
A gi ya ni i a gi ya ni
A gi ya ni i a gi ya ni
A gi ya ni.[5]

That (is the song). And another (is):

A ne mo na a ne mo na
Ya ya a wi i
A ne mo na a ne mo na
A ne mo na a ne mo na
A ne mo na a ne mo na
He kills you, he kills you
Ya ya a wi i
A ne mo na a ne mo na o.[6]

That, it is said, is how that man used four (songs) when he and his wife took a sweat bath. And the next day they did precisely the same, they took a sweat bath. For four days, it is said, they stopped to take a sweat bath. They went through the same performance, and (the man) spoke to the granite bowlder (in precisely the same way).

And, it seems, as soon as they had finished taking sweat baths they began to fast all winter till spring, for they desired everlasting life. They wailed all winter. And this is how the song goes which they used when they wailed:

Speak slowly when you go about weeping;
No'i neniyu kamigi.[7]
And this earth is yellow
No'i neniyu kamigi.[5]

That, it is said, is how it was. They always used it when they went about beseeching the manitou. They did it all day long, from the first coming of dawn till night. When they went about weeping they had tobacco with them. They spoke to (the manitou) in the same tenor, so that they would be told the nature of life. "Tell

[4] Syllables with fractions of pe'cīwa "lynx" repeated twice.

[5] I wonder if the meaning of the song is not "I go as far as the sky?" Cf. the stem a'kwi-. George Young Bear did not understand the song.

[6] The untranslated portion of the song is merely syllables.

[7] This line is composed of mere syllables and a fraction of a word.

nīgā'n$^{n!}$," ä'i'nāwā^{d}tc$^{!}$, "ke'tenA'gä'i me'to'säneniwi'iwāgän$^{n!}$," ä'i'nāwā^{d}tc$^{!}$.

Menō'kA'mīnig ä'pōnima'kAtä'wīwā^{d}tc$^{!}$. Nā''kAni penā'winig ā'gwi mA'kAtäwī'wā^{d}tcin$^{n!}$. Me'tō'^{d}tci mA^{d}tcimanetō''ä'Agi wäni-me'ki'gipi ä'penā'winig ä'mA'kA'täwī^{d}tc uwīyä''$^{A!}$; mA^{d}tcimanetō'ä-'A'nipi wA'nimeg$^{kwA!}$. Ī'ni^{d}tcā' ä'penā'winigi wä^{d}tci pwāwimA'kA'-täwī^{d}tc u'wīyä''$^{A!}$.

KAbō'twe nā''kA pe'pōnig īniyāpi'ınegu ä'tAnA'kAtäwīwāte'e ä'mawitAnA'kAtä'wīwā^{d}tc$^{!}$. Ni'cwawa'īmepi kī'cimA'kAtäwīwā^{d}tc īn ä'kA'nōne^{d}tc i'kwä'wA, "Na'i', īnu'gi mA'ni pe'nāwige kī'nA-na'ī'kawāpwA kegwi'swāwA," ä''igu^{d}tci wäwīyä'ini'gwä'ini ä''ne-pā^{d}tc$^{!}$. Kätawi'megumenō'kAminig$^{k!}$.

Kī'cipimenō'kAmīnig īn ä'nā'gwāwā^{d}tc$^{!}$. Penā'winig īn ä'nAna-'ī'ka'wāwā'^{d}tc ugwi''swāwAn ä'pAgi'nāwā^{d}tci'. Kī'cinAna'ī'kawāwā-^{d}tci'megu nā''k ä'ā'mīwā^{d}tc$^{!}$. Ä'A'cki'megutAgwāgä''inigi nā''inā'i. Ka'ōni^{d}tcā''yätuge pe'pōnigi pe''ki nā''k ä'wäpimA'kAtäwīwā'te'$^{e!}$. Nā'wipepō'nig īni nenīwA ä'kAnōna'we'si^{d}tc$^{!}$, i'kwäwAme'g äyīg$^{k!}$: "Na'i', mA'ni kī'keteminōn$^{ne!}$," ä''igu^{d}tc$^{!}$, "mA'n ä'nAtawäne'-tAmAni nīgā'ni me'to'sänenī'wiwen$^{n!}$. MAni^{d}tcā' wī'i'ca'wiyAn$^{n!}$. Īnu'gi mA'ni pe'nāwige ā'gwi wī'nāgwai'yägwini wä^{d}tciyäg$^{kwe!}$. Ne'kAni penāwi'megu aiyō' kī''awip$^{wA!}$," ä''ine^{d}tc$^{!}$, ä'tcäwī'cwime-^{d}tcigä''megu. I'kwä'wA äyīgi'megup īn ä''cime^{d}tci nānāgA^{d}tci'megu ä'ci'meme^{d}tc unā'pämAn$^{n!}$. "MAni^{d}tcā''ipi nepī'gi tcīgepyägi'-megu kī'tA'cime''cenāwA negu'ti manetōwAgä''. Ī'nA upī'se'ka'i-^{d}tcā'i kī'Atā'penA'mawāwA," ä''ine^{d}tc$^{!}$, "kī'ā^{d}tcimo'ene ku^{d}tci nā'-'inā'i pyä''se'kāg$^{ke!}$. Nā'kA'^{d}tc ä'ckipAgāpyä'ge'sitA ma'netōwA kī-'me''cenāwA nōnōka'ä'ānA'i. Ka'ō'ni' cA'māgAni wī'A'ci''tōyAn$^{n!}$," ä''ine^{d}tc$^{!}$. "Kī'cimāwA^{d}tciwenA'te wī'wītA'mōnān$^{n!}$," ä''igu^{d}tc īni'ni kätemināgu^{d}tcini nāmipe''ciwAn$^{n!}$.

Ka'ōni^{d}tcā''yätuge tägwā'ginigi nā''kA' ne'kAni penāwige wīn īna'-'megu tA'ci'uwī'uwīgitu'gä'ig—ä'tAnA'kAtä'wīwā^{d}tci tägwāginigi^{d}tcā' yätugäni, "Na'i'," ä''ine^{d}tc$^{!}$, "wâpAge nā'wA'kwäge īyā''mā' sīpōg kī'āp$^{wA!}$," ä''ine^{d}tc$^{!}$, "tcīgepyägi'megu ä'sīgäyägi. Ke'ki'nawā-^{d}tci tA'piwâ'säyāpōgA'twi A'senikī'kīwä'īwi: īni^{d}tcā'i wī'tA'cime''cen-ägwe ī'nA ma'netōw$^{wA!}$," ä''ine^{d}tc$^{!}$.

Ī'nip ä'nā'gwāwā^{d}tc u'wīwAn$^{n!}$. Ä'ke'kA'A'mawu^{d}tc ä''āwā^{d}tc$^{!}$. "Nāwikī'cegige'megu," ä'ine^{d}tciyu'gä'i. Nāwikī'ceginig īn īna' ä''pyāwā^{d}tc$^{!}$. Äyä'ci'megunenyämA''sowā^{d}tci tcīgepyägi kAbō'tw ä''näwā^{d}tc i'kwä'wA. "MAnAmā''yätug$^{ke!}$," ä''inā^{d}tc unā'pämAn$^{n!}$. Nemä'se'gip i'cigi. 'Ōnōniwanini wī'me'cenā'wā^{d}tcini kī'cāgu^{d}tcime'-gupi ne'cī'wi Aniwāpe'ki'so'niwAn$^{n!}$. "Na'i', kī'nA me'ce'n$^{n!}$," ä''ine^{d}tc i'kwä'wA. "'Au'," ä'i''ketu^{d}tc ä'pemipAgaiyā''cowī^{d}tc$^{!}$. Neniwägä'i māte'si ä'nawA^{d}tci'Atā''penAgi wī'pe'cinā^{d}tci tātA'g$^{k!}$. Ä'mA'kAtäwīwā^{d}tciyu'gä'. Ä'pemi'Atā''penā^{d}tc i'kwä'wänini me-

us the future (life)," they said to him, "for you surely must have granted us life," they said to him.

In spring they ceased fasting. They did not fast during the entire summer. It seems as if (there were) evil little manitous who fool you, it is said; if anyone fast in the summer, he is fooled by an evil little manitou, so it is said. That verily is why no one fasts in summer.

And soon, in winter, eventually they went and fasted where they had been fasting. After they had been fasting for two years, it is said, the woman was addressed, "Well, you are to release your son this summer by holding an adoption feast," she was told by some one while she slept. It was nearly spring.

As soon as it was spring, it is said, they departed. In the summer they made suitable preparations and released their son by holding an adoption feast. As soon as they had indeed released their son they moved again. It then was in the early fall. And it seems that in the winter they again began to fast earnestly. In the middle of winter the man was addressed and also the woman: "Well, I now bless you," (the man) was told, "as you now desire future life. This, verily, is what you will do. Now, this summer you must not depart (and go) where you came from. All summer you are to stay here," he was told; indeed, they both were told. It is said that the woman indeed was also told exactly what her husband had been told. "It is said that you will catch a snake at the very edge of the water," he was told, "yet I shall tell when the time comes. And you will catch a green snake (and) a humming bird there. Whereupon you will make a lance head," he was told. "As soon as you have collected (these) I shall tell you (what to do)," he was told by the one who blessed him, Underneath-Lynx.

And it seems in the fall—they must have lived at the spot all summer—when they were fasting, in the fall, it seems, they were told, "Well, to-morrow at noon you are to come yonder to the very river," they were told, "to the very edge of the water, where there is a bend. You will recognize it from the fact that the water is clear and very rocky; then, indeed, you will capture the snake there," they were told.

Then, it is said, (the man) and his wife departed. They went to the place designated. "Indeed, at noon," they surely were told. While they were standing at the edge of the water the woman soon saw it. "This, I think, is surely the one," she said to her husband. It is said that it was in the form of a fish. Whenever they attempted to catch it it shone, it is said, very brilliantly. "Well, you catch him," the woman was told. "Very well," she said, and started to wade out into the water. Now the man stopped to pick up a knife to skin (the fish). They were fasting. Then the woman

'tcī'gi wī'i'cī'wenā^{d}tci tātA'g$^{k!}$. Īna'me'gupi ä'kupyäyānigi pyänā^{d}tc ī'nipi ä'māgwinawini^{d}tcin$^{n!}$. Pemi'sAge'nā^{d}tcin ä'ke''egwi^{d}tc$^{!}$. Kī'cike''egwi^{d}tci pe'kime'gup A'cā'cine'käwA. Ī'nip ä'kā'ckā'cKA'A'-mawā^{d}tc A'cā'cinAme''ckäweni u'ne'kegi ī'nini u'wīwAni ä'pe'kwipi'-tōwā^{d}tc ī'n A'cā'cinAme''ckāgAn$^{n!}$. Kī'cipe'kwApitōwā^{d}tc änīgāwi ä'i'ciwäpu''säwā^{d}tc$^{!}$. Kī'cikAnōne'tīwā^{d}tc$^{!}$, "WänA'i kewAnī'kānäwe''sipen$^{nA'}$," ä'i'tīwā^{d}tc$^{!}$. Īnime'gupi nā''k ä'wäpwäwäge''siwā^{d}tc$^{!}$. Īna'me'gu^{d}tc ä'u^{d}tciwäpwäwäge''siwā^{d}tc$^{!}$.

Pe'ku'tänigi nā''k ä'kAnōnäwe''siwā^{d}tc$^{!}$, ä'tcäwī'cime^{d}tci'megu, "Na'i', kekī'cimā'īnA'ute'tenāp$^{wA'}$, ketute'tenA'mawāpwA upī''se-'kā'$^{!}$," ä''ine^{d}tc$^{!}$. "Wāwu'sa'i 'wänA nā''kA kī'wīnani'āp$^{wA'}$; manetōwAmā'' īnA: cemā'' īnA i'cigi'ōwA. Īnimā' wī'ai'yōyägwīn A'cā'cinAme''ckāgAn$^{n!}$," ä''ine^{d}tc$^{!}$. Īniniga'i manetowAn ä'ckipAgāpyäge'si'ni^{d}tcin ä'kī'ci'megume''cenā^{d}tci nā'kA'^{d}tci nōnō'kā''ä'An$^{n!}$; cAmā'gani nā''k ä'kī'ci'tō^{d}tcini'megu. Wâpani'g īni wī'wäpi''tōwā^{d}tc ī'ni mī-'cām$^{m!}$. "Kī'wä'pi'tōpwA," ä''ine^{d}tc$^{!}$.

Tcāgi'megu ä'i'cike'kA'A'mawu^{d}tci wī'i'citAgwi''tōwā^{d}tci nāta'-winōn$^{n!}$, wī'i'cawiwā^{d}tcigä'i A''ci'tōt^{e}, wī'i'cigä'itA'gwi'tō^{d}tci nātawinōn$^{n!}$. Īnini nā''kA nōnō'kā''ä'An$^{n!}$. Utä'i^{d}tcā' īnA nōnō'kā'ä'äyīgi'megu tA'gwA'āpi aiyā'ne'kī' ä'pemitA'gwi'tōg$^{k!}$. ĪnA nā''k A'ckipAgāpyä'ge'sīwA nāme'g ä''tänigi tcā'gi tAgwA'ā'petug^{ke}, se'kA'-'wā'sōn ä'A''citōg$^{k!}$. Me'tō'^{d}tci tātA'gi me'to'sä'nenīwA mawi'-nAnet^{e}, wī'se''swAmugi wī'pAnā'te'si^{d}tci tātA'g$^{k!}$; upā'cke'siganite awi'tA^{e} kA'ckipe'muwä's$^{A'}$; āna'wi'tō's$^{A'}$. Ī'ni ä''cikeg īni' se'kA'-'wā'sōn$^{n!}$. Īni^{d}tcā'' īn ä'ci''tātäg$^{k!}$.

Kī'cä'wīwāte'eyä'tugäni wīgiyāp ä'A'ci''tōwā^{d}tc ä'wäpinAna'A'-piwā^{d}tc$^{!}$. WāwītawAgā'me ä'tcītA'piwā^{d}tc$^{!}$, ä'tAgwA'A'mowā^{d}tc īn$^{n!}$. Kī'citcāgikī'cA'AmowA^{d}tciyätugän ä'wäpinAna'Api'tōwā^{d}tc$^{!}$. Ä'pepye'kwApi'tōwā^{d}tc ä'kī'ci''tōwā^{d}tci se'kA''wā'sōn$^{n!}$. Ka'ōni-^{d}tcā''yätuge kī'citcāgipe'kwApi'tōwā^{d}tci nāta'winōn ä'nAna'i'se'-tōwā^{d}tc$^{!}$. CA'māgAn ä'tcāgitAgwApi'tōwā^{d}tc$^{!}$. Ī'n ä'tA'swaiyAgA'-tenigi nāta'winōn$^{n!}$. Ī'n ä'kī'ci''tōwā^{d}tc$^{!}$. Kī'ci'tōwā^{d}tci nā'kA'^{d}tc ä'nAtu'nä'wā^{d}tci pe'cige''siwAn$^{n!}$. Pyänā^{d}tciyätugäni ä'nAna'A'-'katō^{d}tci u'kā''k^{i}. Uwīwani'megu ä'pōtā''kwäni^{d}tc$^{!}$. Kī'ce'soni^{d}tc ī'ni' cä''ck ä'mawinAna'i'ci'māwā^{d}tci tcī'gepyägi kāteminägo'wā^{d}tci'

started to pick it up so as to bring it aground. When she brought it there—as far as the water extended—then, it is said, that it put up a strong resistance. Whenever she started to seize it it escaped her. As soon as it escaped, it is said, her hands became very slippery. Then, it is said, they scraped the slippery skin on the hands of his wife, and tied that slippery film (?) in a bundle. As soon as they had tied it in a bundle they began to walk in the opposite direction. As soon as they spoke to each other they said to each other, "Why, we are forgotten." Then, it is said, they again began to wail. They wailed as they went from there.

At night again they were spoken to, both being told the same, "Well, you have certainly got him, you have his shirt," they were told. "Moreover you will not slaughter him; he is a manitou: he merely disguises himself. You will use that slippery substance," they were told. He had already captured that green snake and the humming bird; and he had made the spear-head. They were to begin making the sacred pack the next day. "You will begin to make it," they were told.

They were instructed regarding every medicine they were to put with it, (they were instructed) what they were to do when (the man) made it, (and he was instructed) what medicine he was to put with it. And as for that humming bird. The heart also of that humming bird was ground up and then a little was placed with it. And everything inside that green snake was ground up, it seems, (and) a Se'kA'"wā'sōn^{ni}'' was made.[8] Suppose, for example, a person were rushed with an attack, one should spray one's self with (this), and he (the foe) would perish; if he had a gun he would not be able to shoot; he would be powerless. That is how that Se'kA'"wā'sōn^{ni}'' is. So that verily was made.

It seems that as soon as they were finished with their plans they constructed a wigwam and began to sit down comfortably. They sat down on opposite sides (of the wigwam) and ground it. It seems that as soon as they had finished all of it then they began to tie it up properly. They tied it up in bunches and then they had made the Se'kA'"wā'sōn^{ni}''. And it seems that as soon as they tied up all the medicine in bunches they put (the Se'kA'"wā'sōn^{ni}'') away suitably. They also tied the lance head with all of them. That is the number of objects the medicine has with it. Then they had made (the Se'kA'"wā'sōn^{ni}''). As soon as they had made it they moreover searched for a deer. It seems as soon as he brought it (home) he hung up the breast in a suitable manner. His wife boiled it. As soon as it was cooked they merely went and laid it properly on the edge of the water, and fed the one who blessed them. As soon

[8] Se'kA'"wā'sōn^{ni}'' is a technical term.

ä'ᴀ'cᴀ'māwāᵈtcᴵ'. Kī'cäwīwāᵈtci nā'kᴀ'ᵈtc ī'n ä'nᴀgᴀ'mowāᵈtcᴵ', ä'ᴀ'ci'tōwāᵈtci nᴀ'gᴀmōnⁿᴵ'. Mᴀ'nigä' ä'cinā'gäwāᵈtcᴵ':

Nekīwipenā'ku'swāwᴀ ᴀ'ki kī'yu'sātᴀ;
Nekīwipenā'ku'swāwᴀ ᴀ'ki kī'yu'sātᴀ.

Ī'n ä'cinā'gäwāᵈtci nᴀ'gᴀmōnⁿᴵ'.

Kī'ci'ute wī''aiyōᵈtc u'wīyäᴬ', "Mägwä''e nī''näwāwᴀ me'to'säneniwᵂᴬ'," i'ci'tä'ätᵉ'; īnini wī''aiyōᵈtci kī'citcāgikī'ci'utᵉ'. Mᴀnigä' āmi''ci'uᵈtcᴵ'. Pā'si'gi me'ckī'gwänu'sᴀ pā'si'gi mᴀ'kᴀtäwā''kunusᴬ'. Ka'ōnā'mi'ta'i tepinā'i maiyā'wu'kā'ki wäᵈtci mᴀ'kᴀtäwā''kunuᵈtci wāwīyäwi me'ckwi'uᵈtcᴵ'; ā'cowi'u'ᵈtci mᴀ'kᴀtä'wīnu'sᴀ wāwīta'wuᵈtcᴵ'. Ka'ō'ni manetowᴀn īna'i wāwāᵈtcīgwä''cimāᵈtci wä'ᵈtci mᴀ'kᴀtäwā'kunuᵈtci mä'ckwāpyäge'si'niᵈtcin u'ᵈtc ᴀ'sā''sᴬ', wäᵈtci me'ckwā'kunuᵈtcigä'i mä'kᴀtäwāpyäge'si'niᵈtcin uᵈtci''cimā's': wāwāᵈtcīgwä'cimā's u'kā'kegᵏᴵ'. Ka'ō'ni nā'kᴀ'ᵈtc u'ke'cīgi wāwāᵈtcīgwä''cimāᵈtci kīyōtäne'niwa'ᴵ'. Ka'ōni nā''k u'pwāmeg äyīgi'megu wāwāᵈtcīgwä''cimā'sᴀ manetowa'ᴵ'. Ka'ō'ni nā'k u'kᴀ'ᵈkwᴀnegᵏᴵ', ka'ōnā'mi'ta'i 'u'nōwāgi wāwāᵈtcīgwä''cimā's'. Kī'citcāgikī'ci'ute 'īnāmi'ta' nā'kᴀ'ᵈtci nawᴀ'ᵈtcinᴀ'gᴀmuᵈtcᴵ'. Mᴀnigä' ä'i'ci'nägäᵈtcᴵ':

Cōniyā'iwi'tᴀ kekīwine'tōne'e;
Cōniyā'iwi'tᴀ kekīwine'tōne'e.

Ī'n āmi'aiyō'ᵈtcᴵ'. Me'tō'ᵈtci tātᴀ'gi mänāte'sini ᵈtcini'megu wī''ne'sāᵈtci pī'simīgiwi'niᵈtcinⁿᴵ'. Īn īni nᴀgᴀmōn ä'ciwä'pi'segᵏᴵ'.

Kī'ci'īni'cawi't ī'n āmi'ta'i nā'kᴀ'ᵈtc ᴀ''ckipä'i nātegi' cō'ckigenō'inigi'megu u'cᴀ'māgᴀn ī'ᴀnä'kwi'seᵈtcigäᵈtcᴵ'. Nawᴀᵈtcigä' īni mᴀ'kᴀtäwā''ku'sātᴬ'. Kī'cīnimᴀ'kᴀtäwā''ku'sᴀg īnā'mi'ta' ᴀnepyä'wāᵈtci kīyōtäne'niwa' īna''i me''tegug ᴀnā'kwi'seᵈtci'gᴀnegᵏᴵ'. Īnā'mi'ta'i wä'pu'säᵈtci näwā'te me'to'säne'niwᴀnⁿᴵ'. Awitᴀ'megu pᴀ'ci kägō''ini's'. Cewä'nᴀ nawᴀᵈtci'megu nā'kᴀ'ᵈtci mᴀtō'te'cā's'. Ī'n āmi'cawi''ᵈtcipᴵ'.

Īniᵈtcā''yätuge kī'ci''tōwāᵈtci nᴀgᴀ'mōnᴀni nātawinō'ni kī'citcāgi'megukī'cä'wīwāᵈtc ä'nā'gwāwāᵈtci tcäwī''cᵂᴵ'.

Īna' neguta'i na'ī'niyätug ä'ᴀ'ckiku'ᵈtcawiᵈtc ä'kīkī'yu'säᵈtc īnī'yätug ä'kᴀnōnete'ᵉ', "Wâpᴀ'ge wī''näwᴀᵈtci neniwᴀ; kī'ne'sāwᴀᵈtcā'i; wī''pyänᴀᵈtci me'to'säne'niwᴀg ä'a'wiwāᵈtcᴵ'," ä''ineᵈtcᴵ'.

as they were finished with their plans then they sang again, they composed a song. Now this is how they sang:

I go about (?) with heat the one who walks around on the earth;
I go about (?) with heat the one who walks around on the earth.

That is how they sang the song.

Anyone should use (the song) if he had prepared himself[9] (in accordance with the rules appertaining to this pack), if he thinks, "Perhaps I shall see people" (i. e., the foe); he should use that very (song) if he had prepared himself in all (the prescribed details). And this is how he should prepare himself. He should paint one-half of his body red and one-half black. And on the right side of his breast where he had painted himself black he should paint a red circle; (and) he should paint himself black on the other side (of his breast) opposite (the red circle). And where he had painted himself black he should place (i. e., draw) a red serpent and have it face (another), and where he had painted himself red he should place (i. e., draw) a (black serpent); he should make them face each other on his breast. And likewise he placed serpents upon his forehead facing each other. And, again, he also should place serpents on his thighs facing each other. And, again, he should place (serpents) facing each other on his shins, and on his cheeks. As soon as he had prepared himself in all details he should then stop to sing. Now, this is how he (should) sing:

I go about and kill for you the one who has money;
I go about and kill for you the one who has money.

That (is the song) which he should use. It is as if he were to kill a very rich person, one who wore a belt of wampum. That is what that song means.

After he has done that he should also fetch a straight hickory stick so as to make a handle for his lance-head. He should first blacken it by burning it. As soon as he had blackened it by burning it, he should draw serpents upon the stick, on the handle. If he saw the people (i. e., foe) he should begin to walk (toward them). There would be no difficulty at all; he would merely slay them. But he would also first stop to take a sweat bath.[10]

So it seems that as soon as they had made the songs and as soon as they had completed all plans with respect to the medicine they both departed.

Now, it seems when (the man) was walking about somewhere when first making trial of (his supernatural gift) that he was addressed: "To-morrow you will see a man; verily, you will slay him; you must bring him where the people are," he was told.

[9] The beginning of an explanatory digression.
[10] End of the explanatory digression.

Wâpanigi māmaiya'megu ä'nana'ī'tā^{d}tci nenīwa, ä'wä''cī'u^{d}tc^{l}': pā'si'g ä'ma'katawā''kunu^{d}tci pā'si'g ä'me'ckwā''kunu^{d}tc^{l}'; tcāgi'megu ä'i''ci'u^{d}tc^{l}'; ä'ci'megukī'cä'wīwā^{d}tc ä'inā''kunu^{d}tc^{l}'; anā'kwi'se^{d}tciganigä' ä'nana'i'tō^{d}tc^{l}'. Kätawi'megunāwa''kwänigi wätā'panig ä'i'ciwä'pu'sä^{d}tc^{l}'. Ke'tena'megu ä''näwā^{d}tci me'to'säne'niwan^{n}^{l}'. Nā''ina' näwā^{d}tc ä'se'ka''wā'su^{d}tc^{l}'; ä'na'gamu^{d}tci nā'-'inā'i peminā'se''kawā^{d}tc^{l}':

Nekīwipenā''ku'swāwa a''ki kī'yu'sāta.

Ä'ci'nāgä^{d}tc^{l}'.

Ī'nipi nenīw ä'pwāwika''cki'tō^{d}tci wī'pemuwä^{d}tc^{l}'. Cä'ckime'gupi aiyīnāpi'niwan^{n}^{l}'. I'ni kī'cine'sā^{d}tc ī'n ä'kī'ckī'gwä'cwā^{d}tc^{l}', ä'ma'sa''kwä'cwā^{d}tc^{l}', ä''nāgwā^{d}tc^{l}'. Īna'' pyäyā^{d}tc ä'uwīge''iwā^{d}tci, sä'sä'si'megu ä'nāgwāwā^{d}tc uwīwä'an^{n}^{l}'. Me'to'säne'niwa' ä'utōtä'weni^{d}tc ä''āwā^{d}tc^{l}'. Īna'' pyäyāwā^{d}tci menwinā''megu ī'n ä'pō'nīwā^{d}tc^{l}'. Tepe'kip īn ä'nā'gwāwā^{d}tc a'ci'^{d}tc ä''āwā^{d}tc ä'utōtäwe'niwā^{d}tc^{l}', ä'pwāwi'megukā''cki'e^{d}tc^{l}'. Kätawimeguwâpanigi'megu pyä^{d}tcike'ki''senigi wī'wâ'panig īn ä'nana'i'se'tōwā^{d}tc īn uwī''ci mī''ce'kwaiyi wä'cä'cki 'ä'nīma'a'mowā^{d}tci menwinā''megu, ä'kwimegu'tātagike'tcipenug^{k}^{l}'. Na''ina'i kī'ci'se'tōwā^{d}tci kī'cinima'a'mowā^{d}tc īnī'yätug ä'nana'a'piwā^{d}tc īna''megu ä'apwī'tōwā^{d}tci wī'pegwāpanō''inig^{k}^{l}'. Pō'si'megu pegwāpanō''inig īn ä'kwāgō''ōtag^{k}^{l}'; äno'wäwā^{d}tci tāta'g ä'pyä'cī'wäwā^{d}tc^{l}', ä'i'nowä^{d}tc^{l}', ä'wāwā'ga'ag^{k}^{l}'. Īnipi'megu ä'wäpipyäketā''ckāni^{d}tci me'to'säne'niwa'^{l}'. Ä'ckipagamā'ckāni^{d}tci'nipi mä'wäwi''so'ani päne'si'tō'ni^{d}tcin^{n}^{l}'. Ī'nip ä'ca'wiwā^{d}tc^{l}'. Ä'mawinata'mini^{d}tci mī''ce'kwaiyi nyäwōname'gipi ä'kwākī''tänig^{k}^{l}'. Īni^{d}tcā''yätug ä'nānī'miwā^{d}tci me'to'säne'niwag īni tātag u^{d}tci mī'cām^{m}^{l}'. Īni^{d}tcā''yätuge kī'cine'gutenwi'aiyō'g īnī'yätug ä'ā^{d}tcimo'ete'e' nā'ka mamamā'totag īnini nāma''kamigi ta'cimanetowan^{n}^{l}', ä'ā^{d}tci'mo'e^{d}tci nā''k ā'^{d}tcimōn īni'megu.

Nā''ka wâ'panig ä'natu'nä'wā^{d}tci pe'cege''siwan ī'n ä'wäpipō'tā'kwä^{d}tc^{l}'. A'ckutänä''siwan ä'ka'nōnā^{d}tc^{l}'. Nā'ka'^{d}tc a^{d}tcā'megōni mamī''cī'a' ä''a'sā^{d}tc^{l}', nā'ka'^{d}tc ätamā'ni^{d}tci' ä''a'sā^{d}tc^{l}'. Kī'cipōtā''kwāwu^{d}tc īnī'yätug ä'wäpikanakanawi'te'e'. Mani^{d}tcā'' ä'nowä^{d}tc^{l}': "Na'i', A'ckutä'nä'sīwe, kī'na keke'ka'wā'su änā'sama'-piyāge wī'ta'ci'apwa'apwanä''pwiyāg^{ke}'. Kī'n aiyō''i kepagi'se'negōgi mamātomo'yāgini wī'ta'cipepe'cigwā^{d}tcimwi'ta'wiyāg^{ke}'. Kī'na^{d}tcā'' mana ne''sämāwa ketata'mä'ene wī'pe'cigwā^{d}tcimwi'tawiyan ä'cinatutā''sōyān^{n}^{l}'. Ā'gwi neguta' kī'na nōte'kutāgu'sī'yanin^{n}^{l}'. Kō'ci''semagi wī'ā^{d}tcimwi''tawa^{d}tc^{l}'," ä''inā^{d}tc A'cku-

The next day, early in the morning, the man clothed himself suitably and painted himself; he painted one-half (of his body) black and one-half red; he prepared himself in all (details); he painted himself in accordance with the plans they had made; (and) he made ready a handle (for the lance head). At nearly noon he began to walk to the east. Sure enough, he saw a person. At the time he saw him he made an offering;[11] at the time he started to go toward him he sang:

I go about (?) with heat the one who walks around on the earth.

So he sang.

Then, it is said, the man could not shoot. It is said that he merely stood there hypnotized. Then as soon as (the one blessed) had killed him he cut off his head, scalped him, and departed. As soon as he arrived where they lived, he and his dear little wife hastily departed. They went where the people had a town. As soon as they arrived there they camped close by. In the night, it is said, they departed and went close to where they had a town, for they were not discovered. At nearly morning they placed that head and scalp on a pole, so that they would be seen, and made (preparations) to dance with it close by, say, as far as a good run.[12] When they had placed them properly and when they had made (preparations) for a dance with it (the scalp), they sat down comfortably there and waited for it to be daybreak. As soon as it was unmistakably daybreak, then (the man) cried out at the top of his voice; what (people) say, I suppose, when they bring in (an enemy), he said, and whooped. Then, it is said, the people began to come forth. The first to arrive was a member of the Wolf gens, who touched (?) it. That is what they did, it is said. Then he took after the scalp and counted coup, it is said, four times. Then it seems the people had a fine time dancing for that sacred pack. And it seems that as soon as it was used once they were told to worship it, and they were told of the Underneath-Lynx, and they were also told the story in the same way.

And the next day the man sought a deer (killed it) and began to boil it. He addressed the Spirit of Fire. And for the first time in the same way he had ceremonial attendants, and he also had smokers. As soon as the (deer) was boiled, he began to speak at length. This, verily, is what he said: "Well, Spirit of Fire, you have been appointed to blow your warm breath upon each one of us as we sit facing (you). They (place) you here and permit you to speak truthfully for us whenever we worship. I give you this tobacco to smoke so that you will truthfully tell for me what I ask. There is no place where you are not heard. You must speak for your

[11] Note the play on the word which is the technical designation for this type of a sacred offering; see pp. 71, 81.

[12] The whole sentence is rendered rather freely.

tänä'ʻsiwan^{nl}ʻ. Ī'n änā^{d}tcʻ. "Kaʻō'ni nāʻkA'^{d}tci mA'nA ʻA'nenägi Täyäpī'gwäʻcigA äyī'gi nemamā'tomāwA wīʻpeʻcigwā^{d}tcimu'ʻtawi^{d}tcʻ. Ī'ni wī'n äʻcipAgiʻseʻnāʻsu^{d}tcʻ, wīʻpwāwitAʻcikwīnAtawiʻcawini^{d}tc ōʻciʻʻsemaʻi. Äyīgi^{d}tcā'ʻ māʻA'ni nenotä'wiʻAni netAtA'mä-
5 ʻāwA," ä'ʻinā^{d}tcʻ.

Kaʻōni^{d}tcā'ʻyätug äʻwäpimamā'tomu^{d}tc äʻwäpā'^{d}tcimu^{d}tc ä'nenā^{d}tc āʻku'näwan^{nl}ʻ. "Naʻi', mA'nA ketawAte'nAmōn ā'ʻkunäwA kī'nA mA'n äʻketemina'wiyan^{nl}ʻ," Nāmipeʻciwan ä'ʻinā^{d}tcʻ. "KenAtotā'-ʻsigōne mA'ni meʻtoʻsänenī'wiwen^{nl}ʻ, Aʻpe'näweni nāʻkA wīʻpwāwi-
10 maiyāʻckā'gwiyāg^{ke}ʻ, nāʻkA'^{d}tc änegiʻkwiʻʻsetō^{d}tc upeʻʻtawāni netōgimā'menānA wīʻpwāwimaiyā'ʻckāgwi^{d}tc Aʻpe'näweni, tcā'gi kegA'-penōʻeʻ; nāʻkA'^{d}tc äyī'gi maiyāʻckō'ʻsoyāge meʻʻcigAtwi nānō'tA wīʻA'ʻkowä^{d}tci netōgimāmenānAni kītAʻcinAnāpo'wägwān^{nA}ʻ." Meʻtō'^{d}tci tātA'gi nätupaʻaʻi wīʻpwāwikAʻckineʻseʻgowā^{d}tcʻ: īni tātA'g
15 īn äʻciwä'pāʻckāgi kA'nawīn^{nl}ʻ. Äʻnato'tāʻsu^{d}tci nāʻkA'^{d}tcʻ: "Äyī'gi mAnA äʻckipAgāpyägeʻsitA nemaiyāwitAgwāʻkunA'mawāwA māʻA'ni mī^{d}tci'päʻAni nīpeniʻseʻniwen^{nl}ʻ. ĀʻcitAmi^{d}tcāʻi menwipemāteʻsiwen īni nīʻpyätenAmāgwA. Īni'kuʻi wīʻiʻciʻtäʻäwA kīʻcA'tAmāt^{e}ʻ. Tcāgi-^{d}tcā'ʻ wīna naʻi äʻinAʻtAge'ʻsiwā^{d}tci manetowAgi tcā'gi netAgwā-
20 ʻkunAma'wāwAgi māʻA'ni neneʻsä'māwan^{nl}ʻ," ä'ʻiʻʻketu^{d}tcʻ. "Kaʻōni^{d}tcāʻ nāʻʻk mA'ni Aʻʻki, ma'netōwA u'tAʻkimi, nīgā'n äʻkwāpyäʻseʻtōgwän^{nl}ʻ, īninā'i netApenōʻʻsemAg^{kl}ʻ. MA'ni änemimenwipemenA'mugwäni īninā'ʻi nāʻʻkA kutA'gi ā^{d}tciʻAʻciʻtōwete wīʻā^{d}tcimeʻtoʻsäne'nīwA," ä'ʻiʻʻketu^{d}tcʻ. "NāʻkA'^{d}tc äyī'gi mA'nA kätemi'-
25 nawitA kīʻcA'tAmāt^{e}ʻ, ā'ʻcitAmi^{d}tcāʻi negu'twāpyägi nīʻʻmīneg^{kwA}ʻ. NāʻkA'^{d}tci wA'nimō^{d}tci mAneʻsenōwi maiyāʻʻckAmāne wīʻpwāwikītAʻcimäneʻcīgwägā'paiyān^{nl}ʻ," ä'ʻiʻʻketu^{d}tcʻ.

Ī'nip änetu'nämu^{d}tci naʻʻinaʻ äʻkī'gänu^{d}tcʻ. Tcāgi'megu wīʻmenwipemāteʻsini^{d}tci meʻtoʻsäneniwaʻ īʻnip äʻcimAmā'tomu^{d}tc īʻnA
30 nenīw^{wA}ʻ. KīʻcikA'nakA'nawi^{d}tc īnī'yätuge nāʻkA'^{d}tc äʻwäpinägäteʻeʻ, cīnä'peʻe, äʻwäpinōʻsAgiʻ cA'mägan^{nl}ʻ, nätawinō'nigäʻʻ, nōnōʻkā'ʻäʻan^{nl}ʻ, manetowaiyAni nāʻʻk^{A}ʻ. Kīʻciʻāpineʻckwā'gwAtō^{d}tc īʻni nāʻʻk A^{d}tcā'ʻmegu äʻwäpinägä^{d}tcʻ. Nāʻʻināʻ kīʻcikwāʻckwinā'sigäni^{d}tc umamīʻcīʻʻeman^{nl}ʻ, īʻn äʻwäpinA'gamu^{d}tcʻ. MA'n īni
35 ä'ʻaiyō^{d}tcʻ:

Nekīpenā'ʻkuʻswāwA A'ʻki kī'yuʻsätA;
Nekīpenā'ʻkuʻswāwA A'ʻki kī'yuʻsätA.

Īnip äʻci'nägä^{d}tci mA'ni nA'gamōn^{nl}ʻ. Meʻtō^{d}tci' tātAgi kägōʻ mA'ni äʻpenā'kwīgi īni'p īni nA'gamōn äʻciwä'piʻseg^{kl}ʻ. Meʻtoʻsä-
40 nenīwA äʻkīyuʻsä'nutAgi mA'ni Aʻʻkʻ, īʻnipi meʻtō'^{d}tci mawi'nAnete wīʻpwāwi'megukAʻckikägōʻiʻʻcawi^{d}tcʻ. Ī'n äʻciwä'piʻsegi mA'ni nA'gamōn^{nl}ʻ.

grandchildren," he said to the Spirit of Fire. That is what he said. "And, moreover, I also worship this one, He-who-lies-with-his-eyes-peeping-through-the-smoke-hole, so that he shall speak truthfully for me. That is in accordance with the way he is appointed, so that his grandchildren be not in want. Verily, I also give him this Indian tobacco to smoke," he said to him.

And then, verily, it seems he began to worship and began to narrate why he gave the tobacco. "Well, I hand this tobacco to you as you now bless me," he said to Underneath-Lynx. "I ask this life of you, and that disease may not strike us, and that disease may not strike our chief, as he has made the village the size it is, together with all our children; and also if we meet war, that whoever goes about gossiping against our chief may finish his talk unsatisfactorily." For example, that they may not be killed by those warring (against them); that, in a way, is what the prayer means. Moreover he asked (this): "I especially also dedicate this game animal and the harvest crop to the green striped one. In return he will grant me a healthy life. That really is the way he will think after he has smoked (the tobacco). Verily, I dedicate this, my tobacco, to all serpents who are so striped," so he said. "And this earth, the manitou's earth, as far in the future as he sets a limit to it, (may) my children (be there) at the time. Whoever continues to take good care of this (religion) shall live as mortal again at the time when another (earth) is remade," he said. "And also the one who blessed me, as soon as he smokes, verily, in return will give me one slice. And if by chance I meet war (he shall grant) that I shall not stand around there shamefacedly," he said.

That, it is said, is what he said in his speech at the time he celebrated a gens festival. That all the people should live in good health, it is said, is what that man prayed for. As soon as he had finished his speech then it seems he again began singing, I mean he began smoking the lance-head, and the medicine, the humming bird, and the snake skin. As soon as he had unwrapped and piled them up (?) then he again began to sing. At the time when his ceremonial attendant had finished boiling (the deer) then he began singing. This is the song he used:

I go about (?) with heat the one who walks around on the earth;
I go about (?) with heat the one who walks around on the earth.[13]

That, it is said, is how he sang this song. For example, when anything is shedding (?), that, it is said, is the meaning of the song. When this person was walking upon this earth, then, it is said, if for example he were rushed and attacked, nothing would happen to him. That is the meaning of this song.

[13] Practically the same song as on p. 83.

Ka'ō'ni kī''caiyōᵈtci nā''kA kutA'gi ä'kāᵈtci'nägäᵈtcⁱ':

Cōniyā''iwitA kekīwine'tōne,
Cōniyā''iwitA kekīwine'tōne.

Ī'ni nā''k ä'ci''senigᵏⁱ'. Me'tōᵈtci' tātAgi nā''kA mA'ni ä'cikA-nawī'migA'kⁱ': mänäte'sitA'megu manetowAni'megu nene'känemeguᵈtci wägimäwäte'sitA'megu u'cki'nawä'A wäᵈtcitawi'itA'megu ä'natu'tā'sugi wī''ne'seᵈtcī'. Īni nā''k mA'ni ä'ciwä'pi'segᵏⁱ'.

Kī'cinA'gAmuᵈtc ī'ni nā''kA kī'cimäwA'ᵈtciniᵈtc ätAmā'niᵈtci'i ī'ni nā''k ä'nawAᵈtcikAnakA'nawiᵈtcⁱ': "Na'i', änowäneme'nAgōwe," ä'i''ketuᵈtcⁱ', nawAᵈtci nī'nawAᵈtci'āᵈtcimᵐuᶜ," ä''ināᵈtc ätAmā'niᵈtci'ⁱ'. "'Au'," ä''ineᵈtci nä'pe'e negu't'ⁱ'. Nī'cō'pitug u'ckina'wä'Ani wī'nī'ci''wāᵈtcini tātA'gi mī'nāᵈtcini wī'inAgetunä'moniᵈtc ä'āᵈtci'mo'āᵈtci kī'citātAgiwīnAnepō'itᵉ'. "Na'i', tcā'g änägōme'nAgōwe, ī'gi mA'ni, nō'ᵈtcⁱ', ä'ciketeminawe'site'e'yätuge neke'tesī'menänA, nō'ᵈtcⁱ'. Ōnī'yätuge wī'nA nō'ᵈtcⁱ', 'ō', ä'kwīnAtawä'netAgᵏⁱ', wī'nA nō'ᵈtcⁱ', ume'to'sänenī'wiwenⁿⁱ', wī'nA nō'ᵈtcⁱ'; ɲnī'yätugᵏᵉ', wī'nA nō'ᵈtcⁱ', ä'Atä'penäte'ᵉ', wī'nA nō'ᵈtcⁱ', A'ckutänä'siwanⁿⁱ', wī'nA nō'ᵈtcⁱ', ä'cikwike'cewä''siniᵈtcⁱ', wī'nA nō'ᵈtcⁱ'. 'Ō' ā'ku'näwAni, wī'nA nō'ᵈtcⁱ', ä'kīwikegA'tämuᵈtcⁱ', wī'nA nō'ᵈtcⁱ', ä'kīwinAnätwäwämäte'e, wī'nA nōᵈtcⁱ', 'ō', manetowa'i. 'Ō', wī'nA nō'ᵈtcⁱ', kī'ci'uᵈtcinⁿⁱ', wī'nA nō'ᵈtcⁱ', 'ō', tcā'gi, wī'nA nō'ᵈtcⁱ', ä'inäpe'ke''soniᵈtcⁱ', wī'nA nō'ᵈtcⁱ', 'ō', tcā'gᵏⁱ', wī'nA nōᵈtcⁱ', ä'i'cina'āgägā'pāniᵈtci manetowa'i tcā'g ä'pemi'sA'kA'Amawā'te'e, wī'nA nō'ᵈtcⁱ'. 'Ō' nā''kA, wī'nA nō'ᵈtcⁱ', wīnwā'wA, wī'nA nō'ᵈtcⁱ', ä'pwāwike'känetA'geᵉ', wī'nA nō'ᵈtcⁱ', u'wiyawi wī'itōmigAte'nigwänⁿⁱ', wī'nA nō'ᵈtcⁱ'; 'ōniᵈtcā''yätugᵏᵉ', wī'nA nōᵈtcⁱ', kAbō'twe, wī'nA nō'ᵈtcⁱ', 'ō', ä'myäna'ōnäte'e'yätugᵏᵉ', wī'nA nō'ᵈtcⁱ', 'ō', nämA''kAmigi 'ō' tA'cima'netōwA, wī'nA nō'ᵈtcⁱ'. Kägeyā''i, wī'nA nō'ᵈtcⁱ', tcā'gi manetowa'ⁱ', wī'nA nō'ᵈtcⁱ', ä'mīnawe'tāgu'te'e, wī'nA nō'ᵈtcⁱ', ä'ckipAgāpyäge'si'niᵈtcinⁿⁱ', wī'nA nō'ᵈtcⁱ', kīyōtäneniwa'i tcā'g ä'inA'tAge'si'niᵈtci'i, wī'nA nō'ᵈtcⁱ'. Ōniᵈtcā''yätugᵏᵉ', wī'nA nō'ᵈtcⁱ', ä'keteminägu'te'e, wi'nA nō'ᵈtcⁱ'; īnī'yätug ä'cawi'te'e, wī'nA nō'ᵈtcⁱ'. 'Ō' pā''ci mAnA''k ä'AnemimAne'senōwi'setō'nigwän u'tA'kimi ma'netōwA, wī'nA nō'ᵈtcⁱ', 'ō', negu'twāpyägi wī'nāpä'ku'kwāguᵈtci kätemināgu'ᵈtci'i, wī'nA nō'ᵈtcⁱ'. Īniᵈtcā' änāᵈtci'moyäni tcā'g änägōme'nAgōwe," ä'i''ketuᵈtcⁱ'.

Ī'ni nā''k ä'wäpinAgAmute'e'yätugᵏᵉ'. NAgA'mōnAn īninᵢᵈtcā' īnin ā'peᵈtci Agi''täginⁿⁱ', nā'tA''swi wâpAnōwinAgA'mōnAni nā'tA''sʷⁱ'. Äyīgigä' wīnA'megu nänīmigwä'igi yō'we A'ckiᵈtcā'ⁱ'. Īniᵈtcā''yätug ä'cawi'te'e me'ne'tAmi kätemi'nāgutA manetowAnⁿⁱ'.

And as soon as he had sung it, he again started to sing another song:

I go about killing for you the one who has money,
I go about killing for you the one who has money.[14]

And that is how it goes. And it seems as if this was the meaning of the prayer: it is asked that a rich young man, one thought of by the manitou, an heir to the chief, a fine fellow, be killed.[15] And this is the meaning of (the song).

As soon as he had sung that and as soon as the smokers had gathered he again stopped to make a speech: "Well, my various relations," he said, "I shall stop to pray," he said to the smokers. "All right," he was told unanimously. He must have been sitting with a young man, the one with whom he should make a pair, the one, for example, he gave (his prayer) so that he would be skilled in saying what he himself said when he was dead. "Well, all to whom I am related, this is how our venerable man was blessed at the time, so be it. Now it seems, so be it, he thought sorrowfully over his life, so be it; and so it seems, so be it, he picked up fire,[16] so be it, as it had charcoal, so be it. He went out, so be it, with tobacco, wailing, so be it, and beseeching the manitous. And, so be it, when he had prepared himself, so be it, all shone brilliantly and stood singing there, so be it, as he proceeded to burn (tobacco) for all the manitous, so be it. And, so be it, he, so be it, did not know, so be it, what would happen to his own life; and it seems, so be it, soon, so be it, he obtained mercy from the manitou who is under the earth, so be it. Finally, so be it, he was listened to, so be it, by all the serpents, so be it, the green striped one, so be it, and all the men who crawl about (i. e., serpents) who are striped, so be it. And verily it seems, so be it, he was blessed, so be it; that, it seems, is what befell him, so be it. And even whenever the manitou yonder shall place war on his earth, so be it, he (our venerable man) shall be asked for one slice by those who bestowed blessings upon him, so be it, in accordance with the plans laid down for him by those who bestowed blessings upon him, so be it. That verily is what I say, all ye to whom I am related," is what he said.

And then it seems he began to sing again. Those are the very songs which are lost forever, several songs which belong to the Wâpanōwiwen[n1] (Wizard rite). And they also must have had a great time dancing at first. That, verily, it seems, is what the one first blessed by the manitou experienced.

[14] Practically the same song as on p. 83.

[15] Translated with some syntactical freedom.

[16] The strict rendition is "Spirit of Fire"; the whole is elevated prose. The charcoal is to blacken his face to indicate that he is fasting.

Kī'citcāgi'sīga''igä^{d}tci nā'kA'^{d}tci mamī'cī' ī'ni nā''k ä'nA'gamu-^{d}tc^{i}. Kī'ci'nägä^{d}tci nā'kA'^{d}tc ä'nawA^{d}tcinō'sAg īni tcā'g īna' ä''tänigi mī''cāmegi nāme'g^{ki}. Īni^{d}tcā''yätuge nā'kA'^{d}tci kī'ci'-nō'sAg ä'matAgwA'pitō^{d}tc^{i}. Kī'citcāgi'se'nyäni^{d}tc^{i}, cī'näpe kī'ci-'sīga'i'gäwe^{d}tc^{i}, nā''k ä'kAnakA'nawi^{d}tci mamī'cī'^{A}. "Īn ä'kī'ci-'sīga'i'gäyān^{ni}," ä''inā^{d}tc^{i}. Nā''k ä'kA'nawi^{d}tci kī'gänut^{A}: "Na'i, wī''senig^{ku}. Nekī'ci^{d}tcā'kAkanōneti''sopen A'ckutä'nä'sīwA täyä-'tAgwi keme'cōme''senānA nā'kA'^{d}tc A'nenägi Täyäpī'gwä'cigA äyī'gi nekī'cikAkanōneti''sopenA wīnwā'wA wī'pe'cigwā^{d}tcimwi'tawī'-yAme^{d}tc ä'mamāto'moyāg^{ke}. Ī'ni wī'u^{d}tciwī'se'niyägwe," ä'ī'-'ketu^{d}tc^{i}. Īn' ä'wäpiwī'seniwāte'e'yätug^{ke}. Kī'ciwī'se'niwā^{d}tc ī'n A^{d}tcā''megu ä'matAgwA'pitōg^{ki}.

Kī'ciwī'se'niwā^{d}tci tcāgiwī'senyä'wā^{d}tc īni nākA'^{d}tci kutA'gA wä'tā'säwA nā''kA ä'kA'nakA'nawi^{d}tc īye'nA tātAg ä'cawiwā'te'^{e}. A'cki^{d}tcā'i wätā'säwA'megu känakA'nawitA kī'ciwī'senī'wā^{d}tcin īni-^{d}tcā''yätug ä'kanawi'te'^{e}: "Na'i', tcāg änägōme'nAgōwe, īnugi mA'nA wī'n ä'mamā'tomu^{d}tc^{i}, wī'nA nō^{d}tc^{i}, 'ō', ke'tenA täpwäwA, wī'nA nō'^{d}tc^{i}. 'Ō' täyä'tAgwi, wī'nA nō'^{d}tc^{i}, ketōgimā'menānA upe''tawāni änigi'kwA'kyä''senig^{ki}, wī'nA nō'^{d}tc^{i}, uwīyä'A, wī'nA nō'^{d}tc^{i}, kītA'cimämyānutAmawāgwän^{nA}, wī'nA nō'^{d}tc^{i}, 'ō', nānō'tA wī'A''kowä^{d}tc^{i}, wī'nA nō'^{d}tc^{i}. 'Ō', nā''kA, wī'nA nō'^{d}tc^{i}, mAnA''kA, wī'nA nō'^{d}tc^{i}, manetowAn^{ni}, wī'nA nō'^{d}tc^{i}, 'ō', ä'Anemikugwä-'kinägwi''tōni^{d}tc^{i}, wī'nA nō'^{d}tc^{i}, u'tA'kim^{mi}, wī'nA nō'^{d}tc^{i}, ä'Anemi'A'cki'A'ckipAgāme'kwi''cini^{d}tci Me'sa'kAmigu'kwäwAn^{ni}, wī'nA nō'^{d}tc^{i}, änemime'to'säneniwit^{A}, wī'nA nō'^{d}tc^{i}, wī'Anemi, wī'nA nō^{d}tc^{i}, māmī'cā^{d}tcinā'gwi'u^{d}tc^{i}, wī'nA nō'^{d}tc^{i}. Nā''kA, wī'nA nō'^{d}tc^{i}, maiyā''ckAge, wī'na nō'^{d}tc^{i}, me'cigAtwi, wī'nA nō^{d}tc^{i}, wī'pwāwimaiyā''ckō'su^{d}tc^{i}, wī'nA nō'^{d}tc^{i}, ānwi, wī'nA nō'^{d}tc^{i}. 'Ō' ī'ni, wī'nA nō'^{d}tc^{i}, 'ō', ä'cinAtotā'su^{d}tc^{i}, wī'nA nō'^{d}tc^{i}, kätemi-nāgu^{d}tci'i, wī'nA nō'^{d}tc^{i}. Nā''kA, wī'nA nō'^{d}tc^{i}, ma'netōwA, wī'nA nō'^{d}tc^{i}, mA'ni ma'netōwA, wī'nA nō'^{d}tc^{i}, u'tA'kimi, ä'A'kwa'kyä-'setōgwän^{ni}, wī'nA nō'^{d}tc^{i}, ōni wī'mawikīwāgwA'tenigi mA'ni umī'cā'm^{mi}, wī'nA nō'^{d}tc^{i}. 'Ō' mänwipemenAminigwän^{nA}, wī'nA nō'^{d}tc^{i}. Īni^{d}tcā', wī'nA nō^{d}tc^{i}, 'ō', ī'ninā'i wīnā'ni, wī'nA nō'^{d}tc^{i}, wī'ā^{d}tcinemA''soni^{d}tc^{i}, wī'nA nō'^{d}tc^{i}. Ī'ni wī'n ä'cinAto'tā'su^{d}tc^{i}, wī'nA nō'^{d}tc^{i}, änā^{d}tci'moyān^{ni}, wī'nA nō'^{d}tc^{i}, 'ō', i'ce wī'seni''igini wī'pwāwināpitā'niyAgwe, wī'nA nō'^{d}tc^{i}. Ī'ni, wī'nA nō'^{d}tc^{i}, wä'^{d}tci pemiwäpetunämoyān^{ni}, wī'nA nō'^{d}tc^{i}. 'Ō' mā'iyägA wī'nA me'ne'tAmipyä^{d}tcitAnetunämonō'kA'tAgigi mamāto'-mōnAn^{ni}, wī'nA nō'^{d}tc^{i}, ke'känetAmugwä'ig^{ki}. 'Ō' nā''kA, nō'^{d}tc^{i}, cemegu kegi'cA'cī'pi nī'wäpetunä'm^{mu}, wī'nA nō'^{d}tc^{i}, nā'pi wä'nA kätemināgātcig^{ki}, wī'nA nō'^{d}tc^{i}, tAmā'gi'cAgi nī'ine'tāgōg^{ki}, wī'nA nō'^{d}tc^{i}, nAnō''ckwe ä'tA'cinänAgetunä'moyān^{ni}, wī'nA nō'^{d}tc^{i}. Ī'ni^{d}tcā' ä'kwitAnetunä'moyāni tcā'g änägōme'nAgōwe, nenīti'g^{ke}," ä'ī'ketu^{d}tc^{i}.

And as soon as the ceremonial attendant had served all (the food) then he sang again. Moreover, as soon as he had sung he stopped to smoke everything in that sacred pack. And, so it seems, as soon as he had smoked it he wrapped and tied up (the sacred pack). As soon as all had eaten—I mean as soon as (the food) was served—the ceremonial attendant again made a speech: "Now I have served (the food)," he said to them. Then the one giving the gens festival again spoke: "Well, eat. Verily, we have prayed to the Spirit of Fire together with our grandfather, and we have also prayed to the One-who-lies-with-his-eyes-peeping-in-the-smoke-hole that they may truthfully tell for us how we worship. Wherefore you may now eat," he said. Then, it seems, they began to eat. As soon as they had eaten and as soon as he had sung then (the sacred pack) was wrapped up and tied.

As soon as they had eaten, after all had eaten, then, moreover, another warrior also made a speech, telling what they had done formerly (i. e., how they fought). As soon as they had eaten, it seems the first warrior, the one who made the speech, spoke, "Now, all to whom I am related, this (man) as he worships to-day, so be it, this (man), so be it, surely is speaking the truth, so be it. And, so be it, if any one, so be it, goes about talking against him together with our chief's village in its entire extent, so be it, shall finish his talk with his purpose unaccomplished, so be it.[17] And, so be it, as the manitou, so be it, continues to change the appearance, so be it, of his earth, so be it, as Mother-of-all-the-Earth continues ever to be green, so be it, he who will exist as mortal in the future, so be it, shall continue, so be it, to make himself appear gorgeously, so be it. And, so be it, if he meets war, so be it, he shall not meet it disastrously, so be it. That, so be it, is what he asks from, so be it, those by whom he was blessed, so be it.[18] And, so be it, whatever termination the manitou, so be it, shall set, so be it, for his earth, so be it, at that time this sacred pack, so be it, will be there.[19] And whosoever shall take good care of it, so be it, at that time, so be it, shall stand again, so be it.[20] That is what he asks, so be it. And so, so be it, I say, so be it, that we must not regard it as merely eating, so be it. That, so be it, is why I began to make a speech, so be it. Oh, those who have been in the habit of speaking while performing religious rites, so be it, must know (this). And now, so be it, I shall begin to speak without purpose, so be it, yet those who bestow blessings, so be it, shall hear me with compassion, so be it, as I am accustomed to speak without meaning, so be it. So that is as far as I shall speak, all ye to whom I am related, O men," is what he said.

[17] Compare the phraseology on pp. 87, 111, 145, etc.

[18] The subject of the sentence is, of course, the one blessed.

[19] Such is the sense of the passage. An absolutely literal translation would not be in accordance with the spirit of the original.

[20] I. e., will live again.

Īni^{d}tcā'ʻipi kīʻcetu'nämu^{d}tci kī'gänutA äʻkA'nawi^{d}tc äʻmīweʻci'-ʻowe^{d}tci tātA'g äʻkī'ʻcäwī^{d}tcʻ: "Naʻi', kAnAʻwä'nA nAta'winAgA'ʻ-cināg^{ke}ʻ. Īni^{d}tcāʻ äʻkīʻcimenwitcāgAtAma'wiyāge ma'netōwA äwAtā-ʻkunAma'wAge^{d}tcʻ. KīnwāwA^{d}tcā'ʻ äyī'g A'nAʻsāʻke kīʻine'ʻckō-ʻsupwA änAgwāʻpAtAmā'gäyägwe mAmā'tomōn^{nl}ʻ. Nemenwä'netāpen äʻpwāwimīweʻkwä'ʻtawägwe mämīʻcAmawī'yAmet^{A}ʻ," äʻi'ʻketu^{d}tcʻ. "Īni^{d}tcāʻ ā'miʻtaʻi nAtawinAgA'ʻciyāge tcāg änägōme'nAgōwe," äʻi'-ʻketu^{d}tcʻ.

Ī'n äʻA'cki'megumAmā'tomugi mA'ni negu'ti mīʻcā'm äʻcikAna-wigī'yätug^{ke}ʻ.

Nā'ʻkA kAbō'tw äʻnAtupA'niwe^{d}tci nā'ʻkA äʻwī^{d}tcäwäteʻe'yätug ī'nA mīʻcām^{mA}ʻ. Ā'gwi wīnänA'megu nenīwA, kutA'g^{kA}ʻ. NāʻkA'^{d}tci kutA'gA pä'menAg^{kA}ʻ. Kīʻci'nepeg īnA pä'menAgA yō'we me'ne-ʻtAm^{ml}ʻ, kīʻciʻtōtA ne'pōʻi^{d}tcʻ. Pā'kitäkeʻkyäwAgi'ip īnig äʻckikīʻci-ʻtōtcig uwīwiwe'tīʻAg^{kl}ʻ. 'Ī'nA^{d}tcāʻ nā'ʻk ā'neʻkäwi pyä^{d}tcipe'me-nAg^{kA}ʻ. NāʻkA'^{d}tc äʻnAtupA'nini^{d}tcʻ "Nätawäne^{d}tci'gäʻAn^{nl}ʻ" äne'-me^{d}tcin äʻwī^{d}tcäwä'teʻ^{e}ʻ. Nāʻkai'yätug äʻmīʻciwä'teʻe "Nätawäne-^{d}tci'gäʻ^{A}ʻ." Nā'ʻināʻ Meʻci'ʻsīpōwi äʻnägAtoʻowāteʻe Manōminiwaʻ äʻmawinäʻwāwā^{d}tc īnaʻ. Nā'ʻināʻ īninā'ʻ nā'ʻk äʻneʻciwä'migAʻk ī'niʻ cA'māgan^{nl}ʻ. Mīʻcā'm ī'n äʻ'cikeg ī'ni. Kaʻō'ni näʻkA'^{d}tc utaʻu'-^{d}tcīmäʻi näʻkA'^{d}tci pämenAgA'megu neʻcī'wägwän^{nl}ʻ: nā'ʻināʻ īninā'-ʻyätug äʻneʻcī'wäteʻ^{e}; neguti'igwänigä'ʻmegu ī'nA nenī'wA. Kaʻō'ni näʻkA'^{d}tc uta'ʻīmaʻi pä'menAgA Kwī'yAmäʻ^{A}ʻ, ne'meʻcōʻ^{A}ʻ. Īnai'-yätuge nā'ʻkän äʻpemenA'geʻ^{e}ʻ: nā'ʻināʻ nā'ʻk äʻpātōʻkā'netī^{d}tci nāʻkai'yätugän äʻkīwaiyō'teʻe 'ī'ni nemīʻcā'menān^{nl}ʻ. Īni^{d}tcā'ʻyatug äʻcawi'teʻ^{e}ʻ. Nā'ʻk äʻwä'ʻcīʻu^{d}tci nemeʻco'ʻenänA: pāʻsi'g äʻmAʻkA-täwā'ʻkunu^{d}tcʻ, pāʻsi'g īn äʻmeʻckwā'ʻkunu^{d}tcʻ. Maiyā'wukā'ki äʻwāwīyäwime'ʻckunAgi wä^{d}tci mAʻkAtäwā'ʻkunu^{d}tci 'u'^{d}tci ā'co-wigäʻ äyīgi'megu aiyäʻcoʻwäwe'megu äʻi'ʻciʻu^{d}tcʻ. NāʻkA'^{d}tc aiyā-ʻcowäwe'megu äʻu^{d}tci'ʻcimā^{d}tci manetowaʻ^{l}ʻ; kaʻō'ni 'une'pāgāg^{kl}ʻ, kaʻō'ni 'u'pwāmeg^{kl}ʻ, kaʻō'ni 'u'nowāg äʻwāwā^{d}tcīgwä'ʻcimā^{d}tci manetowaʻ^{l}ʻ. Kaʻō'n īni'g äʻckipAgāpyägeʻsiʻAg ä'ʻäʻcowānā'gowā-^{d}tcʻ. Kīʻcitcāgäwī^{d}tci'meg ō'n äʻnA'gAmu^{d}tcʻ. Kīʻcinā'gAmu^{d}tc äʻpemi'penu^{d}tcʻ. Kīʻcipyäʻ'paʻu^{d}tc īyäʻi ī'ni äʻseʻkA'ʻwäʻsu^{d}tcʻ. Ī'n äʻcawi^{d}tci naʻinäʻi mämeˈtcinäʻ äʻmīgātī'migAʻki mA'ni nīmāgani pämenAmā'gäyāg īnu'g^{kl}ʻ. Ī'niʻ cA'māgani mämeˈtcinäʻī negute'nwi wīʻai'yōtäg Aʻtäʻwiʻīʻn^{nl}ʻ. Käyä^{d}tc īnu'gi nā'ʻk äyä'näʻsä^{d}tci ne'meʻcōʻA Kwī'yAmäʻ ī'ninäʻ äʻmAmā'tomāge nīnAgäʻi nī'nA mämeˈtcinäʻmegōnaʻ äʻnä'tAmān^{nl}ʻ. KAbō'twe pyänä'wA Anemoʻan^{nl}ʻ. Īninā'tcāʻ īni äʻAnō'ʻkā'kyä^{d}tci wīʻmAmīcī'i'ni^{d}tcin äʻAnō'ʻkānä^{d}tcʻ. Ī'ni^{d}tcāʻ äʻä^{d}tciʻā'^{d}tcimu^{d}tcʻ, meʻtō^{d}tci' tātAgi wīʻAnemiʻci'genig^{kl}ʻ. Näpeʻe nā'ʻināʻi kīʻcipōtā'ʻkwäwā^{d}tcʻ, īni^{d}tcāʻ äʻwäpikA'nawi^{d}tcʻ. Ī'nA näyāpi^{d}tcā'ʻmegu inetunämōwA aiyō'ʻ änepyä'ʻātägi meʻsAna-ʻi'gAneg^{kl}ʻ.

Then, it is said, as soon as he had finished his prayer, the one celebrating the gens festival spoke, speaking to dismiss the (festival) as he had completed his plans: "Well, you had better leave us. For now you have properly eaten all (the food) which we dedicated to the manitou. Verily, you yourselves will also feel benefited as you responded promptly to (this) worship. We are glad that you did not refuse the one acting as a ceremonial attendant for us," he said. "So, verily you had better leave us, all ye to whom I am related," he said.

That is how the worship appurtenant to this one sacred pack was held, and, it seems, the prayer.

And soon when there was a war-party that sacred pack also accompanied (the warriors), so it seems. It was not the man (originally blessed who had it), it was another. And (a word with regard to) the other person who took care of it. As soon as the one died who first took care of it formerly, as soon as the one who made it died (this other man took care of it). That married couple who first made it died of old age, it is said. And so verily that (man) was the one who took care of it in succession. And when the one called Nätawäne^{d}tcigä$^{'A'}$ went to war, it went with (him). And, it seems, Nätawäne^{d}tcigä$^{'A'}$ gave (this pack) away. It was at the time when they were following along the Mississippi when they were taking after the Menomini. At that time that lance head again made a kill. That is how that sacred pack is. And the one who took care of it next in succession also must have made a kill; the time was in the early fall when, it seems, he made the kill; that man must have been alone. And my grandfather Kwīyamä$^{'A'}$ was the next in order to take care of it. He, it seems, also took care of it: at the time when (we and) the Comanche fought together he again went about, using that sacred pack of ours. That, it seems, is what he did. And my grandfather painted himself: he painted himself half black and half red. On the right side of his breast where he had painted himself black, he painted a red circle and on the opposite side he painted himself the reverse. Moreover, he placed (i. e., painted) serpents on the opposite sides (of his breast); and he placed serpents on his forearms, and his thighs, and his cheeks facing each other. And the green serpents were placed across his shoulder. As soon as he was finished his preparations he sang. As soon as he had sung he started off at full speed. As soon as he came yonder to where he was running, he made an offering. That is what he did at the last time this pack which we are taking care of to-day was in battle. That spear-head will be used once more for the last time. And recently, while my grandfather was still alive, when we were worshipping it, was the last time I saw it. Soon he brought a dog.

Īni^{d}tcā‘ ä′‘cikegi mA′ni mī‘cā′mi negu′t^{l}‘. Ka‘ōni^{d}tcā′‘yätuge mA′n īnug ä‘pōninene‘känetāgwA‘k^{l}‘. Ku^{d}tci′ mA′n änā′^{d}tcimu^{d}tci KwīyAmä‘āniyA kAbō′twemā‘i wī‘mAne‘senowA‘kyä′‘setōwA u′tō-‘kim^{ml}‘; īninā‘tcā‘ īni wī‘ai′yōtägi nā‘kA^{d}tc^{l}‘, i′‘ketōwA ne′me‘cō‘^{A}‘; ī′nina‘tcā‘ īni wī‘ai′yōtägi mā‘A′ni mAmāto′mōnAni änäne′-megu^{d}tci manetowa‘^{l}‘, i′‘ketōwA^{d}tcā‘i mAna ne′me‘cō‘Amā‘. Īnugi-^{d}tcā′‘ mAni aiyō′‘ A‘täwi ä‘uwī′giyāge mA′ni mī‘cā′mi Wâpanōwa-‘ckwi. Ī′n änāto′tātäg^{kl}‘. KutAgi^{d}tcā′‘ nā′‘kA nī′‘ātot^{A}‘. MA′ni nAgA′mōnAn^{nl}‘. Īni^{d}tcā‘i wī‘ātotA′mānin^{nl}‘. Ī′ni tA′‘swi änāto′-tātägi mA′ni ne′mī‘cāmi päme′nAmāg^{ke}‘. Pe′‘ki wīnA′megu tAgwā-to′tAmān^{ne}‘, me′nwige‘s^{A}‘. Ī′ni tA′‘swi.

Then it was that he gave orders, and gave instructions to those who were to serve as ceremonial attendants. Then verily he told in detail what would happen to it in the future. I mean, as soon as he placed the (food) in the kettle to boil, then he began to speak. He eventually spoke as is written here on (this) paper.

That is how this single sacred pack is. And it seems that to-day it is no longer remembered. Yet according to what my grandfather KwīyAmäʻᴬᵋ who is no longer present says soon indeed (the manitou) will place war on his earth; then it will be used again, my grandfather said; verily at that time these forms of worship will be used in accordance with the way he was blessed by the manitous, this my grandfather verily said. Verily this day this sacred pack is here where we dwell, which (sacred pack) belongs to the WâpAnōwiwenⁿⁱʻ rite. That is what has been said of it. And verily I shall now tell something else. This (will be) songs. So I shall tell of them. That is as much as is told of this sacred pack of mine which we take care of. If I (have) told (this) very interestingly, it is well. That is all.

LIST OF NEW FOX VERBAL STEMS

This list contains such Fox verbal stems as are found in the Indian texts of this paper when no previous references by page and line to such stems have been given. Stems given by me previously without such references are included, for it is felt that by giving the references the reader will be able to judge for himself as to whether the assumption of such stems and their assigned meanings are justifiable. The list of stems in the Fortieth Annual Report of the Bureau, as well as that in Bulletin 72 of the Bureau, will serve as a glossary of other verbal stems occurring in the Indian texts contained in this volume, but not listed here.

The following alphabetic order has been adopted: a, ā, ᴀ, â, ä, e, i, ī, o, ō, u, ai, $^{A^{\epsilon}}$, $^{e^{\epsilon}}$, $^{i^{\epsilon}}$, $^{u^{\epsilon}}$, $^{\varepsilon}$, $^{\epsilon}$, k, $^{\epsilon}$k, g, g^{k}, y, ^{y}, c, $^{\epsilon}$c, tc, $^{\epsilon}$tc, ^{d}tc, t, $^{\epsilon}$t, d, s, $^{\epsilon}$s, n, ^{n}, p, $^{\epsilon}$p, b, m, ^{m}, w, ^{w}.

-āgä- sing. Obviously related to -nāgä-. 88.23.

ā'ci- slippery. Apparently always reduplicated, ᴀ'cā'ci-. 80.4, 80.5.

ā'ci'tawa- take vengeance on, repay evil for evil; -'- instrumental. 62.8.

āte'ci- different; novel only in this meaning. 64.6.

āne'kawi- join. 74.27.

ānemi- be in agony. Novel in this sense only; -'si- copula. 62.30.

āpe'ki- shine. 78.41.

ᴀ'kᴀ- hang up (-n- -tō- instr.). 58.23, 58.24.

-ᴀ'kᴀtäwī- fast, blacken. 78.31.

ᴀtä- wail (middle voice). 88.19.

-ᴀ'tᴀgi- be striped (-'si- copula). 88.31.

ᴀpwᴀnä- breathe warm breath upon (-'pw- instr.). 74.20, 84.36.

inᴀgwā'pᴀ- respond promptly to, adhere to (-t- instr.). Obviously a compound in origin. 92.5.

inowäne- be related to (-m- instr.); a fossilized compound. 88.9.

-ō'penᴀ- get the better of (-n- instr.). In some way related to nā'penᴀ- (with the same meaning). 70.21.

aiyīnāpi- stand hypnotized. 84.11.

kete'ckwä- find out by stealth. 66.3.

kwā'kī- count coup upon. 84.26.

tepi- measure; combined with 'sā--'sä-, at the end of a period of time. 74.11.

nᴀtawā- reconnoiter (-'tō- instr.). 64.32.

nᴀnāpi- derisive, insulting. The compound nᴀnāpowä- means, to gossip. 86.13.

pā'kitä- die. 92.14.

pᴀgᴀ- strike (postverbal -^{d}tci-; -m- -t- instr.); with the auxiliary -gä-, count coup; or, possibly, go to war having a definite article in one's possession. 70.27.

pᴀgi- strike, throw away, etc.; with postverbal -^{d}tci- and the -mo- middle, sing a war-song. 64.14, 64.15 (twice).

pᴀgai'cowī- wade out toward; obviously a compound in origin, but the prior member is not clear. 78.42.

pᴀne'si- go to war (with -'tō- instr.). 84.24.

pegwāpᴀn- be daybreak; a fossilized compound. 84.21 (twice).

penā'kwī shed (?). 86.39.

pōtā- blow upon (-n- [-t-] instr.); used before the reflexive suffix. 74.27.

māgwinawi- put up a strong resistance. 80.2.

mᴀ'sᴀ'kwä- scalp (-'cw- instr.); compound in origin. 84.11, 12.

me'ckwᴀnō- heat red-hot; middle voice when intransitive (-'so- -tä-). Obviously a compound in origin, but the posterior member is not entirely clear. 74.17, 18.

mīwe'kwä- refuse (-'taw- instr.). Compound of mīwi- and -'kwä-. 92.6.

wāwī- opposite; with postverbal -t--^{d}tci-; the form wāwītaw- is unclear. 80.27, 82.10, 82.11, 82.14 (twice), 82.16, 82.17.

wᴀ'kᴀmi- cleanse, make clear (-'[-'tō-] instr.). 74.20.

A SACRED PACK CALLED A'PENÄWÄNÄ'A BELONGING TO THE THUNDER GENS OF THE FOX INDIANS

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A SACRED PACK CALLED A'PENÄWÄNÄ'A BELONGING TO THE THUNDER GENS OF THE FOX INDIANS

By Truman Michelson

INTRODUCTION

In the summer of 1925 I secured from an informant (whose name is withheld by agreement)[1] a text written in the current syllabary on the sacred pack called A'penäwänä'a. The informant was secured through the good offices of Harry Lincoln, to whom I here express my thanks. The English translation of this text, which is presented in this paper, is by myself, but it is based on a paraphrase by Horace Poweshiek, supplemented and corrected by a grammatical analysis of the Indian text. Though the Indian text is not presented here, nevertheless the translation adheres very closely to the original. Of course, it has been impossible to reproduce in English the rhetorical devices in the speeches, nor has it been feasible to show the metrical structure of the songs. It is becoming increasingly clear that aboriginal literature should be studied in the original languages and not in translations, even if the cost of printing is materially heightened and the finished product of value to a comparatively small number of specialists.

As long as the Fox original is not given, I may state that from a literary point of view it does not compare with Fox texts printed by me previously, save the speeches. Many sentences are broken Fox and I have amended these to the best of my ability and translated them accordingly. It may be added that almost no linguistic novelties occur. The general reliability of the informant is shown by the fact that in phraseology and content the speeches agree closely with those given independently by Alfred Kiyana, Jim Peters, and Sam Peters as occurring in other gens festivals; also other ethnological matter given by the same informant checks up very well with that obtained from several other informants. The phraseology, it may be noted, agrees more closely with that of Jim Peters than with that of the other two. My contention that the tribal dual division is also of importance in ceremonials is borne out. It will be noted that the two women who are to hum and are Kī'cko'Ag$^{k!}$' are located

[1] It may be stated that he is a member of the organization which centers around this sacred pack.

on the south side, while the two corresponding women who are Tō'kānAg$^{ki^t}$ are located on the north. The narrative gives the traditional origin of this pack and then an account of how the appurtenant gens festival was conducted follows. The figures in parentheses refer to the diagram (fig. 1). It will be at once seen that the traditional origin story follows the general lines of Fox ritualistic origin myths published previously (see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 23 et seq., p. 497 et seq., p. 541 et seq.). Wherefore it is clear that Fox ritualistic origin myths in their present form are secondary, that they are composed of preexisting old material combined in slightly varying ways, and that the new elements are comparatively few in number (cf. Jour. Wash. Acad. Sci., 6, pp. 209–211). Also the narrative and the diagram make it abundantly certain that the gens festival appertaining to this particular pack follows the general lines of other Fox gens festivals (see, too, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 502 et seq.; and p. 56, supra).

The eating contest occurs also in the Thunder Dance of the Bear gens of the Fox Indians, and in at least one ceremony of the Thunder gens of the Sauk Indians. The holding of the festival at night is contrary to the practice of most Fox gens festivals, but it has a counterpart in the Fox WâpanōwiwenAg$^{ni^t}$. The slaying of the dogs the evening preceding the ceremony, the localization of the smokers, the fumigation of the sacred pack with cedar leaves, etc., all have parallels in other Fox gens festivals. As noted above, the speeches in the gens festival agree closely not only in general lines but actual phraseology with those of other Fox gens festivals. The injunction to hold the gourds (rattles) firmly also occurs elsewhere (see Bull. 72, Bur. Amer. Ethn., p. 59). Hence, once more the secondary character of the Fox gens festivals is apparent. In fine, the existing gens festivals consist of old preexisting ideas recombined in varying ways with comparatively few additions (such as some distinctive songs). The relation of the Fox gens festivals to similar festivals among the Winnebago is still unelucidated, though here too acculturation obviously has taken place extensively. Note especially the occurrences of a mystic word, the equivalent of Fox nō^{d}tc$^{i^t}$, in the speeches.

The following, according to the informant, comprise the organization, the names being given in the current syllabary, Roman type being substituted for the script:

Wa ne da (E sa mi sa), blows the flute. T.
Li na, head singer. T.
Ka be yo, a chief speaker. K.
Wa le dki ke ke (White Breast), assistant singer. K.
Wa la na to (Joe Peters), singer. K.
Le ka ta (George Black Cloud), singer. T.

Wa ka ya, singer. K.
Wi di ka kye (John Jones). T.
Wa se dka ka. T.
Te la di ta. K.
Ne na wa ke (Little Harry). T.
Mi da ka A (Oscar Kapayou). K.
Ke ki le no (Billy Jones). T.
Li te da (Lye la e A, Jim Peters). T.

The names are given in the current syllabary with the appropriate English names. The final K. and T. indicate the membership in the tribal dual division (Kīʻckōʻᴬʻ and Tōʻkānⁿᴬʻ). Jim Peters has been dead for some time. I do not know who takes his place to-day. Pushetonequa, mentioned as a speaker in the body of the paper, also is dead. I do not know who takes his place.

I am fully aware that the account of this pack is not as complete as desirable; nevertheless it contains much more information than was known previously; and considering the extremely conservative character of the Fox Indians we are fortunate in securing as much as we have.

A SACRED PACK CALLED A'PENÄWÄNÄ'A BELONGING TO THE THUNDER GENS OF THE FOX INDIANS

And now I shall tell what the Indians did when they lived, it seems, on the edge of a river, so it is said, a long time ago. They had a village. (This) one Meskwaki village, by the way, was the chief's town. There must have been a large number staying there. They did not, it is said, stay very close to the edge of a river. The river, it is said, where they were, was called the Fox River. So they named it. The reason why they so named it, it is said, was because there were always many (foxes) walking along as they followed the river. Finally, indeed, they named this the Fox River, because there were many (foxes) there.

Soon, it is said, at the time when it was perhaps nearly harvest time, the men went to war. The name of the leader of the war party, it is said, seems to have been Morning Rattle, who belonged to the Feathered gens. The one called "Smooth Belly" also went along with him. Now, it seems that this (sacred pack) which Morning Rattle took when he carried it about was the (sacred pack) which this TäpA'citA' takes care of to-day.

Soon they came to a place where the one called Morning Rattle was given a meal. It is said he saw a bear coming and walking. A person whose name was "Sitting-with-his-head-down" was his ceremonial attendant. As soon as they had eaten (the bear), the next day, it is said, they rushed upon the Sioux. There were several households of them, it is said. (At first) there were a few of them, it is said, and then, it appears, they captured a married couple. They brought them to where they had their town. The man, it seems, soon died suddenly. They did not, it is said, know (what was the matter with) him. Then, it is said, the woman stayed where an aged married couple were. That woman was very good, it is said, and a very good worker, it is said.

Now, it is said, the man called "Smooth Belly" kept coming and saying to the old people, "Why, what are we doing that we do not kill her?" That old man (was called) "Heat," and his wife, "Sky Woman." Soon, it is said, (he said to them), "I might club this (woman) to death, should you fear her. She would not be able to have compassion on us. They even crack open the heads of our children." That, it seems, is what he said many times, not (merely) once. So, it appears, soon he overpowered her when she was in a garden. Then, it seems, he killed her by clubbing her to death. Whereupon, it appears, he knew he was to be killed himself. He was told, it seems, by one person, "Our chief is angry; he is angry.

You will indeed be killed." Then, it seems, he, the one called "Smooth Belly," began to flee. He fled blindly anywhere.

Well, he stayed far off for one year, as he was afraid he would be killed. That was why he did not go there (i. e., his own town). Finally he became lonesome. At that time, it appears, he began to seek to know how he would be able to come back. (But) he did not, it seems, learn how he could return peacefully back to the chief's town. He thought more often he would be killed, (and he thought) how he would not be clubbed to death. He could in no way find out how they would contrive not to remember him. Even if he fled somewhere, at the time whenever he should come (back) he would die, so he was told. At that time, it seems, he thought of (means of) salvation whereby he might be saved. "I shall go about wailing here on this land of the manitou. I do not at all fear falling dead somewheres. Because I desire to be able to come back is why I go about wailing."

At that time, it seems, he began to make himself wail. He went about there wailing and wailing blindly. Soon, it seems, as soon as he had gone about wailing for two years, it seemed as if he accompanied some one, so he thought, although he had not accompanied anyone. As he had no horse he always was walking about aimlessly. Soon after he had dwelt far off for four years he ate very little. Soon in the summer he was exhausted from hunger, and, it seems, he ceased to be able to walk along; he became unconscious, it seems. Soon he wailed almost to death. Then, it seems, he was addressed by one (person), "Now, my grandchild, surely you are speaking truly as you go about weeping. For you have done this to your body as you clubbed the woman to death. And she did nothing to you. And it is a custom for us also to capture each other. That is what we who are manitous also do. Verily, now, you must look at me, for I bless you. Verily I bless you to reach the (allotted span of your) life. And if disease stands about, I shall quietly continue to will it away from you. And as you have a chief, I bless you so that his fire shall burn strongly.[2] Verily, if one from across the sea speaks evilly of you in any way it shall be that he will continue with his speech unfinished. If your foe is not able to stop talking, he shall continue instead to curse (his own town). And that thing which you love, one slice,[3] I shall continue to grant you in return. Verily up to the time the Great Manitou starts to change this our earth by his will, so far shall I think of you (in connection with) it. And this sky. Even as long as we shall plan war for our land and our sky, you shall not stand about alone and apart with shamed face. Your gens shall be the first to be

[2] That is, his village will last long.

[3] That is, a slain foe.

mentioned with great pride. I do not think alone of you. Whosoever shall continue to remember firmly your (blessing) shall continue to ask it of me in this same way so as to continue to make me mindful thereby. Verily I shall never forget the way I bless you to-day. This one gens in its entire extent is what I bless. Whosoever shall really never forget the way I bless you, he truly is the only one who will lead his life in a good way. Whosoever shall follow (the injunctions of my blessing) is he who shall continue to live the last, and one who depends upon it. This day verily in person I shall go and live with you (pl.) yonder. This day no one will succeed in plotting to slay you. You may quietly go back yonder where your chief has (all of) you in a town, as this day I have instructed you in every detail as to how I bless you. Look at me. I surely have the nature of a manitou. Look at me quietly. This, indeed, is what he who made you (all) move told us (to do) when he, the Great Manitou, prayed to us."

That, it is said, is how he lay down in the wilderness. He was unconscious, it is said, for several days. He was only conscious that he was addressed by some one there. Soon, it is said, he as if slowly awoke, surely he did. Then, it is said, he stopped to lie down and cool himself in the river. He felt sad. And he saw no one. Again he merely wailed without reason. Soon he stopped where there was a rock. He remembered something and thus heard the one by whom he had been blessed. Soon the latter appeared before him and he was made to see him. Surely he saw him standing coming out of the bare earth. "This is the way you will look to-day as I bless you," he was told. The other changed his appearance and became a human being. Four times, it is said, he changed his appearance; (first) he became a boy; then a middle-aged person; then, it is said, a little old man; then a very (feeble old age) when he crawled around, as he was unable to walk along. "That, verily, my grandchild, is how you will be. To-day you see how I look," he was told. "That, verily, is (the span of life) anyone will reach if he does not prematurely throw away the way I bless you. Whosoever shall please me will reach feeble old age. But, my grandchild, I shall only be able to attend well to one dog,[4] as I am single in blessing you. And once in a while you may serve a feast separately to these Thunderers. They also bless you. And do not expose me in the daytime. At nighttime is the time when you shall expose me. If you remember (i. e., worship) me in the daytime you must not uncover me," he was told, it seems; that is, the person called "Smooth Belly." That, it seems, is what happened to him. The reason, it is said, he was blessed is because he went about wailing for five years. Also he had very long hair, so it is said.

[4] The form used in the syllabary is rhetorical (A ne mo te sa).

And this, it is said, is how the country looked as it appeared before him. While sitting there with his head bowed he heard it. Finally, it seems, he looked at it. It is said it was a very large nighthawk by whom he was blessed. That, it seems, is what happened to the one called Smooth Belly.

Then, it seems, he came to where the Indians had a town, it is said. As soon as he came yonder from where he had come, it seems, he halted a little way off. He told an announcer. He summoned his relatives. They came to him a little way off. He was afraid (to come closer) as he had already been told that he would be killed. That was what he had been told formerly.

This, it is said, is what he told his relatives: "Now I have come back after fleeing about in the wilderness, so be it, and I have roamed about wailing all the time, for I desired to contrive to be able to come back, no matter when. Soon, verily, a single manitou took pity on me. He spoke personally to me. Verily, I come this day carrying this sacred pack. It is not for myself alone but for this one gens. That I should reach feeble old age is how he blessed me. And (he blessed me by promising to ward off) every disease. And (he blessed me by promising that) the chief's fire (should burn strongly). He gave me detailed instructions. Whosoever shall continue to fervently remember the one who blessed me shall continue to be able to speak. And every person from across the sea who goes about speaking exceedingly evil against the chief's fire shall continue with his speech prematurely unfinished."

Peters instructed the one he summoned, Tta ke na me A (Jim Bear), as soon as he came. (This) verily is what he said to him: "Now, the reason why I have summoned you is that you are to serve as a ceremonial attendant for us. My pet dog stands here, my friend. Verily, you are to go about informing members of the Feathered gens that they may bring some little thing, whatever they are able to obtain, (even) a little. And every one should bring tobacco if he has it. This day, in the evening, you may slaughter (the dogs) for us. And you ask those who are to serve as fellow-ceremonial attendants to accompany you. And you are to continue to summon those who are to sing. They must come quickly. We are going to hold a great ceremony. We shall collectively expose our grandfather. And you are to tell anyone to come, if he so desires, and sacrifice (tobacco) to our grandfather. If anyone is able he may pray in person for his own life. He may tell him (our grandfather) in person when he casts his tobacco to him."

When it was evening the head ceremonial attendant began clubbing (the dogs) to death. He first killed (the dog) which was offered. And then (he killed) another in succession. Then they went to singe the hair off them. One person took fire along. Then

they kindled twigs, and singed them. As soon as they singed them they cut the eyes out, cut off the ears, cut the mouth out, and cut off the tail. When they were finished, they first opened the bellies. Right here they prepared and cleaned the breast. Now, as for the guts. As soon as they had piled up twigs they kindled a fire there, placed them on top and they were burned; they were burned all at once. Then they took (the dogs) yonder to the wickiup over

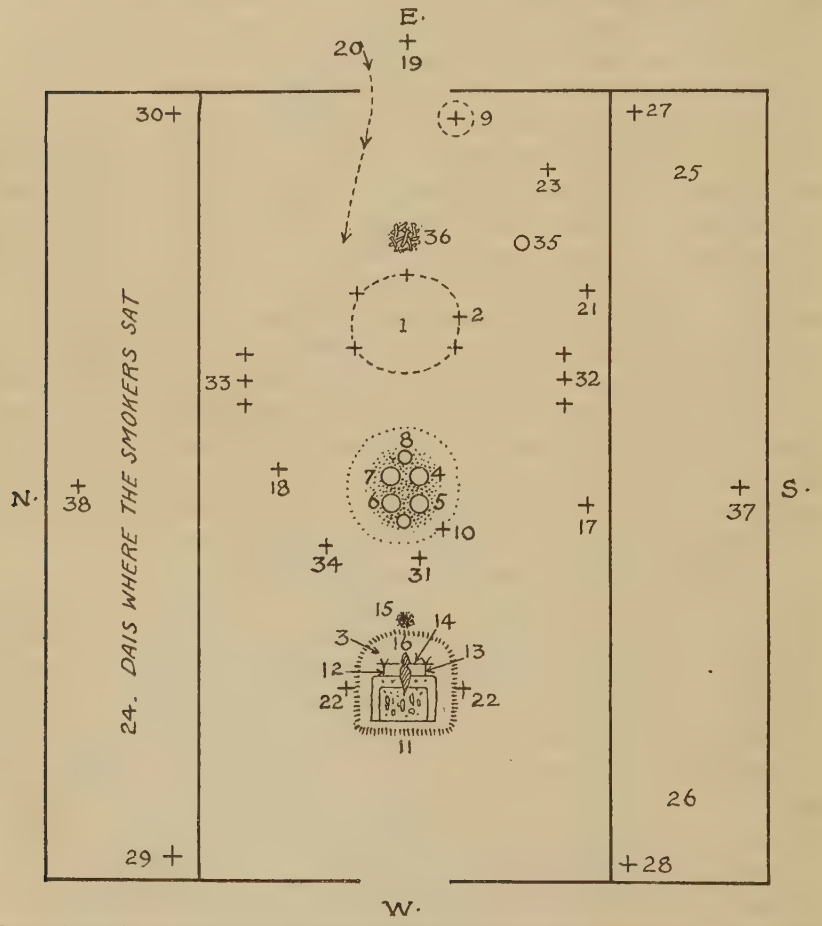

FIG. 1.—Method of conducting the gens festival connected with the sacred pack called A'penäwänä'A.

there. "Begin to butcher them," they were told by the one giving the gens festival, the one who lived there. Some ceremonial attendants first heated some water so that the dogs could be washed. Then they were cut up in parts.

(1) Here is where they butchered them (fig. 1). (This) is how they cut them up. First the shins were cut off them, then the head(s). Afterwards they cut them in pieces. And some cut off the lumps on the necks and threw them away.

(2) (This is) how those who were to do the butchering were seated. As soon as the (water) was warm then they began to scrape (the dogs) where they had been singed. They used knives. As soon as they were finished water was again heated and they used it carefully washing (the dogs). As soon as they had washed them they boiled them. Then they put in as many handfuls of corn as there were pieces (of dogs). And one ceremonial attendant made inviting sticks. He cut exactly as many as there were pieces (of the dogs). He cut them as long as one's hand.

(3) Where earth was placed. A single ceremonial attendant went and fetched it. The one who is the head ceremonial attendant sent him to fetch it. He handed him tobacco. The one who fetched the earth threw it (the tobacco) only yonder toward the east. Then the earth was spread out there.

(4) The dog which was first placed in a kettle to boil. And then the next one, and

(5) the next one was placed in a kettle; and this one;

(6) and this one;

(7) and the next one;

(8) whereupon this one which is cooked in a hurry and which the ceremonial attendants eat.

(9) Where they first began to cast tobacco on the wood. That is what was done. (The tobacco) must be cast around in a circle. A member of the Feathered gens, one giving the gens festival. Any one who is called upon does it.

(10) As soon as all is over the ceremonial attendant who spoke for the one giving the gens festival sat down here and burned a cedar leaf. As soon as he burnt it then he took up Indian tobacco and crumbled it in his hand. (This) verily, is what he said when he first began to speak: "Now, my grandfather, Spirit of Fire, you are first remembered with this tobacco so that you may be the first to smoke. That, it seems, is what your fellow manitous said to you at the time it was determined for you who sit facing us to come and move about for us. Verily, what they said to you (is), 'You are to go and watch each of our grandchildren, (and know) whatever they desire for their lives; (and to know) whenever they shall mention our fellow manitous.' This is what they said to you. 'And you may continue to bless only with life. And (no matter) whatever they continue to boil in kettles, only (bless them with) life. And arrange their wars for them so that their foes will be powerless.' To-day, verily, what we desire of you is that you carefully report for the one who remembers (i. e., the giver of the gens festival). For you have been thoroughly informed about this earth. Your breath has been made the size of (the earth), so that you in no place will report inaccurately to your fellow manitous.

And here where you lie with fire coals the one called 'Lies-with-his-eyes-peeping-in-the-smoke-hole' is placed. He also was told exactly the same thing at the time they all instructed you (both). You have been given power to know one's inmost thoughts. This has been thoroughly explained to you. Your breath has been made the size the sky is as it hangs. What, verily, are you (both) to do this day when he who remembered our old man's (blessing) worships? You (both) must carefully report for him to-day. That is what we depend upon you to do. That, verily, is how well Lye la e A (Peters) has treated you in piling up tobacco in front of you." (That) is what he said to him. "I desire from you that I dwell with mortals for a long time, even till I am aged. He (the manitou) did not bless our old man for a short time (but) so he might have a good life, at the time he took pity upon him on account (of his wailing). And (he blessed him promising) to quietly will away from him every disease. (That) is what he said to him. Also exactly as many blessings as were bestowed upon the one who remembered him when (the manitou) blessed him, is all we desire of you this day, we who belong to one gens, who all have our hands in it." That is how the speaker Kapayou, who spoke to the Spirit of Fire, said. "That is how carefully you will report it for us, my grandfather, Spirit of Fire, and you Who-lies-with-his-eyes-peeping-in-the-smoke-hole."

(11) Then they began to unwrap the sacred pack. Those who stood there stood there firmly all night. Whenever they were finished, then they uncovered (the sacred pack).

(12) Then they erected small forked sticks. The Tō'kān$^{nA'}$ is Ne nye sgi e A (John Roberts).

(13) A Kĭ'ckō'$^{A'}$ erected one small stick; it was Ki tta ke ne me A (Jim Bear).

(14) A little stick was placed across (these forked sticks) so that the head (of the bird) hung over it. "Holy hide" is what (the bird skin) is called. "Nighthawk" is the name (of the bird).[5]

(15) The coals were taken out on a shovel (?). They stopped to fumigate. Cedar leaves were used when they fumigated. As soon as they had fumigated the sacred pack they laid it down.

(16) The head of the great nighthawk, the holy hide, was placed on (something). When they were finished Pushetonequa (La di to ni ga) was addressed: "Well, Tō'kān$^{nA'}$, Pushetonequa, come here; I wish to speak to you." So he was told. "All right." As soon as he came he was told, "Well, Tō'kān$^{nA'}$, you may speak to our grandfather. It is just our custom to serve as ceremonial attendants for each other in turn, and once in a while we send each other on

[5] Free rendition.

errands. You may speak to (our grandfather); here is some tobacco." "Very well; in which direction shall I stand?"

(17) He stood where he was told. "You may walk toward the east. You may stop to cast a little tobacco upon the fire." "All right." He walked in that direction. Then (he was told), "Here." When he came he halted. "Right here."

(18) Pushetonequa stood to speak to the holy hide. (This) is what he said to it when he first began to speak: "Now, my grandfather, you are remembered as this tobacco has been cast for you. Verily you first blessed the one called Smooth Belly, of as many as you sat down at the time they were holding a council. Exactly as the grandchild whom you blessed worshipped all of you with tobacco, as he remembered you with his pet dog, and cooked corn soup with it for you, (we do) the same. Verily, you said to him that you would come this day and watch over the chief's fire so that it would be strong on the earth. And, it seems, you blessed him with life. And (you promised) whosoever should continue to speak evilly against the chief's fire would end with his words prematurely (i. e., unsuccessfully); and if he does not stop speaking he will continue to curse himself. And, it seems, the last thing you blessed him with was one slice; that is what you blessed him with. Exactly as Lye la e A (Peters) treats you well in remembering you this day you should take pity upon us who are the last generation. And so the reason why I remind is you said formerly, 'You must continue to remind me.'"

And then one ceremonial attendant was told (anyone is hired and told by those celebrating the gens festival), "Well, ceremonial attendant, go and cry at the top of your voice; you must drive them inside, (and say to them): 'The Bear gens chief will first make an offering to (our grandfather). After he is first finished you shall do the same afterwards, after he is finished.'"

(19) "And now come here. You may come walking with your tobacco in your hands, so be it. We shall make an offering collectively to our grandfather, so be it. Make your children, so be it, come walking with your tobacco in their hands, so be it. Also let us, so be it, see the skin, a great nighthawk, of these, so be it, whom I serve as a ceremonial attendant, (the great nighthawk) it seems, so be it, by whom their venerable man, so be it, was blessed, so be it."

(20) The way they went who were to make an offering to the holy hide—any one, children, women, men, all mixed.

(21) The one who blew the flute, Wa ne da (Wallace=E sa mi sa), first made a straight (i. e., continuous) sound toward the east, then south, then west, and north. Whereupon he then blew a tremulous sound. And during the entire night (he blew the flute) the precise number of times, four times. That is what Wa ne da did.

Then Kapayou gave instructions: "Now, my uncles (mother's brothers), we should do very well if we all helped in these, your songs. We should not have a hard time in so doing. That is what they said to each other previously, and that is why they did not forget this ceremony. Any one could learn these songs which we use by (listening). That is what I tell you. For he, the manitou, did not bless us with them just for nothing, and the (other manitous) who bestow blessings. That is what has been told of this singing. And these rattles (gourds) must be held firmly; such is the rule concerning them. For we desire life, to have strong life. That, it seems, is what is told of these rattles. Verily, now we must begin to sing. Verily this person, Li na (Bean) will now sing. He shall sing these songs. Then any one may start songs. That is what we shall do, my fellow boys. That is all, all you to whom I am related. Well, start the song, come Tō'kān$^{nA'}$, Li na."

The way the singers sang; the way (the song) went:

Twice—who knows me wa ki;
Twice—who knows me wa ki;
The one who succeeds in four days;
The one who succeeds in four days;
The one who succeeds in four days;
The one who succeeds in four days;
The one who succeeds in four days;
Wi i ye wi i ye na.
(Repeat twice.)

The other half (is):

Twice—who knows me wa ki;
The one who succeeds in four days;
Wi i ye wi i ye na.

The second time:

There is one who knows me wa ki;
There is one, there is one who knows me wa ki;
There is one, there is one who knows, me;
In the middle of the sky is where he sits (syllables)
Who knows me;
One (syllables) who knows me wa ki.

The other half (is):

There is one who knows me;
There is one, there is one who knows me;
There is one, there is one who knows me.
(Repeat for an encore.)

[Song.]

I know you, I know you, I know you;
I know you, I know you, I know you.
I look for one who eats wa ki;
When I turn my head.

(This) is the way the last song goes:

Yonder person is whom I summon, O;
Yonder person is whom I summon; it is he;
Yonder person whom I summon, O;
Yonder person whom I summon; it is he.

[New song?]

Yonder person is a Thunderer;
Yonder person is a Thunderer;
Yonder person is whom I summon; it is he;
Yonder is person I summon; o o.

The other half (is):

Yonder is the person who summons him;
Yonder is the person who summons him; it is he;
Yonder is the person who summons him;
Yonder is the person who summons him; it is he;
Yonder person is a Thunderer.
Yonder person is a Thunderer.

"Well, we shall now have you dance. Ceremonial attendants, you (both) must urge them, you your fellow Kīʿckōs, and you your fellow Tōʿkāns."

"Helo! Dance! We shall not dance just for fun. Life indeed is what we mortals of to-day desire from it."

The Tta ke ne me A (Jim Bear) blew the flute twice, making a trembling sound. Then Li na (Bean) started dancing songs. (This) is how he sang:

This must be the headdress with which I dance;
The headdress with which I dance is one that is a man;
In the wilderness; the headdress with which I dance.

The other half is exactly the same, only in between (this) is said:

The headdress with which I dance is a very old woman;
In the wilderness; the headdress with which I dance.

"We have now given you a dance; sit down in exactly the same places where you were seated." "All right," they said.

(22) A Kīʿckōʿᴬᶜ who stood up all night.[6] They must never sit down. Such is the rule. Only when they get coals do they move. They smoked the sacred pack and skin in turns. The one who stood up was Tta ke ne me A (Jim Bear).

(22) The Tōʿkānⁿᴬᶜ who stood up was Ne nye sgi e A (John Roberts).[7] They only had on breechcloths; (otherwise) they were naked. They did not paint themselves at all.

(23) "We are now seated." "Very well." "We really have instructed those whom we continue to employ. We have told those who will report carefully what the one who remembers (the one who bestowed the blessing) [i. e., the giver of the gens festival] desires. He, Smooth Belly, the second, and the third, and the fourth—even

[6] On the south side.

[7] On the north side.

those whom we have been able to see also are offered a dog in the same way. Wherefore eat, oh men."[8]

(24) Where the smokers were seated in a row. They were all mixed up.

(25) Here also.

(26) And the smokers sat here.

(27) Where a Kī'ckō'$^{A'}$ woman sat. She was supposed to hum all night there.

(28) Here is where a Kī'ckō'$^{A'}$ woman was.

(29) Where an Ō'ckA'c$^{A'}$ [Tō'kān$^{nA'}$] woman sat, one who hummed, one who was to be seated all night.

(30) Here also was an Ō'ckA'c$^{A'}$ woman. That is how the women (hummers) were seated.

(31) "Well, you may serve the food, Tō'kān$^{nA'}$. You may borrow six dishes. This is for yourselves. You and the Kī'cko'Ag$^{ki'}$ you may sit opposite each other." "All right." "Now verily I have served the food." "Very well. You Tō'kān$^{nA'}$, are on that side, and you, Kī'ckō'$^{A'}$, are on this side. You may invite the Kī'cko'Ag$^{ki'}$ and Tō'kānAg$^{ki'}$ to feast with you. For you are to have a contest with each other." "All right, we have invited them." "All right. Here is some tobacco. You may stand facing the west. You may cry out at the top of your voice four times." "Very well."

(32) Where the Kī'cko'Ag$^{ki'}$ stood. They usually stand.

(33) Where the Tō'kānAg$^{ki'}$ stood. They did not use spoons.

(34) Where the one who was to cry out at the top of his voice stood. He was a Tō'kān$^{nA'}$. He held tobacco up in his hand. He stood facing the west. This, verily, is what he said: "Wa wo, wa wo, wa wo, wa wo," he said. As soon as he finished speaking, they grabbed (the dishes). The fastest one was the winner. They did this once.

(4) Where the dog's head was served. Tta ke ne me A (Jim Bear), who, indeed, is a member of the Bear gens, had charge of the head.

(35) Where the head was eaten. As soon as it was all served, Kapayou spoke: "Now, we have told the Spirit of Fire and He-whose-face-is-about-the-smoke-hole what Lye la e A (Peters) prays for. That, verily, is the reason why you should eat to-day. Eat!"

(36) Where the bones were piled up. Only the bones (of the dog) eaten in the contest are burned up.

(37) Where Kapayou made a speech. (This), verily, is what he said: "Now, you have been restrained from sleeping by the one we appointed as he went about summoning you. He, this one, Lye la e A (Peters) remembers how Smooth Belly, the venerable man of these people, was blessed. While fleeing about he soon came to realize about life and salvation. That, verily, it seems, is why he started to begin wailing, it seems. Everything he came to he spread

[8] The second, third, etc., mean the keepers of the sacred pack from Smooth Belly down.

his tobacco over it, trees and all stones, saying the same thing to them all. He told his life to them. That, verily, it seems, is why (his pleading) was realized soon by this skin of ours, the great nighthawk. The nighthawk did not speak to him (i. e., bless him) temporarily when he addressed him. And this, verily, is what he must have carefully explained to him. Whenever (the manitous) start to change the sky is as far as (true) life will come true. That is how he must have thought of him when he blessed him. And (he promised) to will away from disease. And (he) even (promised him) that no one would be able to overpower the chief's fire, so he must have blessed him. And if anyone does not cease talking against it, he shall, instead, curse himself. That is what he said to him. And he blessed him with one slice when he, the manitou, sends war on this, his land and sky. Verily, whosoever shall wear this will be he who does not go about with shamed face. Our gens will be the first to be mentioned with pride in the chief's town. That, verily, is what is desired of him to-day by this one who remembered him, and first spoke to him, and first heaped up tobacco for him. So we all have our hands on this tobacco of ours. So we collectively pray for all of us whom our chief controls. We ask you to sit down a little while, for as long as you have been sleeping, men." "All right," they said.

Then they sang. (This) is how they sang:

Its life I place on you;
Its life I place on you;
A huge being around its head.

The other half was:

The life which I place on you;
The life which I place on you.

The song in between is exactly the same. That is how they sing. That is how that song goes.

The second song was used:

The one called a manitou skin is this which is wrapped up;
It is he; the one called a manitou skin is this which is wrapped up;
It is he; the one called a reptile skin is this which is wrapped up;
It is he; the one called a reptile skin is this which is wrapped up.

The same (over again).

From where the wind comes I bless you from there;
From where the wind comes I bless you from there;
I bless you from where south wind comes.

The other half was:

From where the wind comes we bless you from there;
From where the wind comes we bless you from there;
We bless you from where the west wind comes.

Another (song was):

Where I was born, where I was born, where I was born;
Where I was born, where I was born, where I was born;
On this earth is where I was born;
Oh, easily you listen to me.

The same (over again).

The other half (was the same), only what was in between went:

The sky is where I was born, yō;
Oh, easily you listen to me;
Where I was born, where I was born

"Now we are through singing."

Yō, look at him, yō, look at him,
Yō, look at him, yō, look at him;
Warfares—go and eat them.

Yō, the one who will sit here;
The one who will sit here;
The one who will sit here;
The one who will sit here.
The weapons of war—go and eat them.

Another song was:

Yō, there are many yonder;
Yō, there are many yonder.
The white eagle, yō.

The other half is:

Yō, this is it; yō, this is it; yō, this is it.

What is in between is the same.

"Now we are finished you may cover it, bundling it with our grandfather, the hawk skin."

As soon as it is covered up, Pushetonequa began speaking where he was seated.

(38) He said exactly what those giving the gens festival had said. That is what he did. He merely repeated what he had said. He then was finished with his speech. "We have now exactly finished well (the ceremony and worship) which we offered to the manitous. That is how your life will continue to be if we have spoken successfully. That, it seems, is what our old man said. 'Whoever shall take part in, and lay his hands properly upon what is offered to the one who blessed me also will obtain life from it. And disease will miss him.' So, verily, you may leave us, men." They answered, "All right." "You may go and throw the bones where you got the earth. Well, we, as many of us as gave the gens festival, shall now eat," said the one who dwelt there. "They have cooked for us; we shall stop to eat pork and chicken. Verily, as soon as our bellies are filled, we may slowly try to sleep. It is a very good thing that we have celebrated our gens festival to-day."

A SACRED PACK CALLED SĀGIMĀ'KWÄWA BELONGING TO THE BEAR GENS OF THE FOX INDIANS

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A SACRED PACK CALLED SĀGIMĀ'KWÄWA BELONGING TO THE BEAR GENS OF THE FOX INDIANS

By Truman Michelson

INTRODUCTION

In the summer of 1925 I secured from an informant a text written in the current syllabary on the sacred pack called Sāgimā'kwäwa. His name is withheld by agreement, so that he may not suffer socially nor politically; as he assuredly would were it known that he had imparted the information. It must suffice to state that he is a member of the Bear gens and is a minor singer in the gens festival appurtenant to this sacred pack. He is also the author of the Fox syllabary text on the sacred pack called A'penäwänä'a, the translation of which I have presented. This informant was secured through the good offices of Harry Lincoln, to whom I express my thanks for his continued interest in ethnological work. The reliability of the informant is shown in a general way by the fact that the religious ideas expressed in this paper conform to Fox standards and that the portrayed conduct of the gens festival agrees well with that of a number of other Fox gens festivals; and that the mythic story is much the same as occurs elsewhere; especially it should be noted that the speeches in the festival agree closely not only in general tenor with those which occur in other Fox gens festivals, but also that specific phrases are often nearly identical. His reliability is also shown by the fact that certain statements can be checked definitely. Thus the author tells us that this pack was formerly in the keeping of Pa'citōnīgwa: which I know to be a fact from two other informants. Again, the name of the gens festival appurtenant to this sacred pack is said to be the Great Gens Festival of the Bear gens, which I know to be so from another informant. Also the names of persons mentioned in the course of the narrative, and their functions, agree well with those written at the end of the syllabic text. This last gives the dual division to which the person belongs, as well as some other data. These persons are assigned to the proper dual division, save two possibly, as is shown by some lists written by A. Kiyana, deceased, years ago; which speaks well

for both informants. It may be noted that the author of the Fox syllabary text assigns Da wa no ge A and Tti ki ke A to the Tō'kān and Kī'ckō divisions respectively: which is just the opposite to the information given by Kiyana. I have no further information regarding Ki wa ta. Also I can control some statements regarding certain persons mentioned in the course of the narrative who naturally would not occur in the last list. Thus Kya na wa is a Tō'kān$^{nA'}$ and belongs to the War Chiefs gens; Ke mo to ki ma wa (Ke mo to A is a hypocoristic derivative) belongs to the Eagle gens and is a Kī'ckō$^{'A'}$. That Wa ka ya is a Kī'ckō$^{'A'}$ is shown by the testimony of the author on a totally different occasion; that Le mi la e ga is a Kī'ckō$^{'A'}$ is known to me from a list written by A. Kiyana years ago; the same applies to Ge tti wi A and Wa ni te A. The membership of La la ki e A is similarly verified; the statement regarding Wi di ka kye is supported by the author's statement given on an entirely different occasion. There remain accordingly but few persons mentioned whose membership in the tribal dual division is not supported by independent testimony; and there are but two whose membership in the dual division named may possibly be questioned.

The English translation presented here is based on an English version written by Horace Poweshiek, corrected and supplemented by a grammatical analysis of the Indian text.

The Indian text is not given.[1] Hence a few remarks on this are in order. In the first place, the literary style is a decided improvement upon that of the text appurtenant to the A'penäwänä'$^{A'}$ sacred pack. There are a few linguistic novelties which for the most part have been treated elsewhere. These novelties consist of a few hitherto unknown stems; the occurrence of some combinations of known stems and known instrumental particles, which combinations are new to me; and some complicated verbal obviatives.

A few Fox terms occurring in the Indian text should be explained. Sāgimā'kwäwA means "chieftain-woman," but is an unusual word; the ordinary word is ugimā'kwäwA. The noun which I render as "gens" is mī'sōni which means "name" (whose is not specified; nī'sōni "my name"). A term which occurs but once in the Indian text is ute'ci'sowenwāwi, "their gens." The pronominal elements are u—wāwi; -t- is intercalary; -wen- is the common nominal suffix; -e'ci'so- corresponds to -i'ci'so- in such combinations as ä'i'ci'sowā^{d}tci (frequently contracted to ä'ci'sowā^{d}tci). This last means "in accordance with their gens," very literally, "as they were named after." The element -'so- reappears in such terms as mä'kwi'sutA "one named after the Bear," mä'kwi'sutcigi "those named after the Bear," i. e., the Bear gens (mA'kwA "bear"), mäge'siwi'sutA "one named

[1] Save two speeches which are given in roman type.

after the eagle" (megeʻsīwA "eagle"), mAneʻsenōgimawiʻsutA "one belonging to the War Chiefs gens" (mAneʻsenōwi "war," ugimāwA "chief") which are participials. Words such as mäʻkwiʻsoʻAgi "those named after the Bear" are merely hypocoristic equivalents of mäʻkwiʻsutcigi, etc. The word wīᵃtciʻsōmāᵃtciʻi is an obviative participial and means "those with whom he shared his name," i. e., "members of his gens." TōʻkänA (for which ŌʻckAʻcA is occasionally used in Fox, and always in Sauk and Mexican Kickapoo) and KīʻckōʻA respectively designate a person who is a TōʻkänA and KīʻckōʻA; a person belonging to one of the tribal dual divisions will bear one of these designations; there is no native Fox word for "dual division," in contrast with the presence of one for "gens."

I have occasionally anglicized the words in this paper. A ceremonial word for native tobacco occurs a number of times, āʻkunäwA. Similarly, AnemuʻteʻsA occurs twice for AnemōʻA "dog." "To worship" is the exact equivalent of Fox māto- which is always reduplicated, mAmāto-. The Fox stem also means "plead with." Incidentally it may be noted that in Fox mAmātomōni (a derivative of the same stem) means "religion" in contrast to which manetōwi rather means "magic" in its popular sense. The stem ketemi-, with the instrumental -naw-, is rendered usually "to bless" but "to take pity upon" would be a closer rendition. The combination inäne- (see in- and -äne- in the list of stems in the Fortieth Annual Report of the Bureau of American Ethnology) means strictly "think thus of" but it also means "bless" and has been rendered so at times. "Ceremonial attendant" is the rendition of mAmīʻciʻA. The word ma sa ka mi ko we A (in the current syllabary, substituting printing for the script), if correct, is a variant of MeʻsAʻkAmiguʻkwäwA "Mother-of-all-the-earth." "One slice" is the equivalent of negutwāpyägi, and is used symbolically for a slain foe. "Spirits of trees" is a rendition of meʻtegwineniwAgi, literally, "tree men." The word AʻsenāpäneniwAgi "rock spirits" obviously is a compound of AʻseniʻA "stone" and neniwAgi "men"; -āpä- would seem to mean "male" in accordance with the general principles of Algonquian philology; but would seem to be redundant. "Spirit of Fire" corresponds to AʻckutänäʻsīwA which is a derivative of AʻckutäwiʻA "fire." The real translation of Anenägi täyäpīwäʻciga is unknown; the crux is täyäp-: Anenägi is "in the smoke hole"; -īgwä- is "eye" primarily, and "face" secondarily; -ʻci- is a subsidiary form of -ʻcin- "lie" which often serves as a mere animate auxiliary; -gA is the rare participial termination. In the English paraphrase Horace Poweshiek now translates it "Whose face is directed downward in the smoke hole" or "Whose face is in the smoke hole." This is in contrast with his previous version, "One who lies with his eye looking through in the smoke hole." The combination Anenägi täyäpīgwäʻcinAnA is

a participial expression with the second person singular as subject, the phonetics of which are explained on page 616 of the Fortieth Annual Report of the Bureau of American Ethnology. The real meaning of ā'cowimeno'tāne[2] ("across the sea") is quite uncertain. Finally it may be noted that e ki (exact phonetic equivalent?) occurs in the sense of no^{d}tci, the mystic word occurring so often in speeches during gens festivals (kīgäno-, hold a gens festival) and in sacred narratives, a few times in the Indian text. It has been impossible to reproduce the play on words in one song where nīgāni- "ahead" and nī'kāna "my friend" are obviously used to produce internal rhyme.

It may be added that the translations given of the songs do not pretend to make sense. I have thus far been unable to obtain their true import. Any one familiar with Algonquian songs knows the difficulties with which one labors. Padding with mere syllables, distortion of grammatical form, and mutilation of words are of common occurrence. It may be noted that many of the songs consist of a line or so with variations. It has been impossible to reproduce these.

It has been a matter of general knowledge for some years that the Sauk and Kickapoo also have gens festivals, but not enough is known to make detailed comparisons. It may be stated that both have exact equivalents to Fox kīgäno- "hold a gens festival," mamī'cī'a "ceremonial attendant," and mī'cāmi "sacred pack." These equivalents are in accordance with phonetic law. Shawnee also has a correspondent which is the phonetic equivalent of mī'cāmi.

The following comprise the organization which centers around the sacred pack called "Sāgimā'kwäwa," the K and T representing Kī'ckō'a and Tō'kāna respectively, the names being given in the current syllabary, but with roman type instead of script:

La di to ni ga. T_____ Speaker.
Ma gi la na da A. K____ Blows a flute.
Di di ga ne sa. K_____ A head singer.
Ke ke gi mo A. T_____ A head singer.
Le me ka i ta. T_____ A head singer.
Ki wa ga ka. T_____ A minor singer.
Ki wa li ka so. T_____ A minor singer.
A ya tti wa. K_____ A minor singer.
Le ka ta. T_____ A minor singer.
Ki dki ne no swa. T_____ A minor singer.
Ki wa ta. K_____ A minor singer.
Da wa no ge A. T_____ A woman who sits as a giver of the gens festival.
A no sa e ga. T_____ A woman who sits as a giver of the gens festival.
Tti ke A. K_____ A woman who sits as a giver of the gens festival.

[2] The meaning of ā'cowimeno'tāne is uncertain. Foxes render this in English by "across the sea" or "across the battle field." Thus it will be seen that the posterior portion alone is in question. Obviously foes are implied. The translation of Tom Brown, a Sauk of Oklahoma, "from without," is probably a closer rendition than the two given above; so the translation on pages 130, 131, and 135 presumably needs correction.

A SACRED PACK CALLED SĀGIMĀ'KWĀWA BELONGING TO THE BEAR GENS OF THE FOX INDIANS

Well, (this) is how he, it seems, the Great Manitou, very soon, it seems, sat in serious contemplation at the time he had actually created mortals. He began to see that he had caused them to move. Then, it seems, he said to them, "You are to raise this for yourselves here." It was a single weed. "You will call it 'tobacco.' And you will derive your sustenance from every kind of harvest crop so as to continue to live. Do not, verily, waste it too much. Indeed you keep your lives in perfect health from it. (That) is why I hand it all for you to take care of. And I grant you this, every kind of a game animal to be with you. And I grant you the dog to be your pet here where you have your hearth."[1] That, it seems, is what he said to them at the time he first made them.

And soon as he was again looking over everything he had placed with them, they did not seem, it appears, right to him. "Well, I made them wretched when I created them as they do not know whenever their lives will end. Although I acted so that they might have a place in which to dwell when I granted everything to all to be with them, yet whenever they shall come to the time when they begin to lose sight of (this) daylight, that is the time when they will greatly disturb me on this account. All indeed will say, 'No one could have created us otherwise we would not die like this.' All will wail this. They will mean me every time.[1] 'Now if any one had created us, this would not have happened to us. Or perhaps whosoever has made us to move could not have been imbued with the least mystic power. Or perhaps we sprang up (from the earth) quite uselessly.' They all will go about saying that. They will always mean me.[1] They will annoy me by what they say. Yet I chiefly made them to move. Perhaps it would be better for me to straightway inform those whom I have established to continue to sit in important positions, and to inform all my fellow-manitous." That is what he thought at the time when he began to seriously consider the people. "Yet I did create them so that I alone might have people, (but) all (the manitous)."

As soon as he thought (this), at that time, it seems, he sent one (messenger) to go about summoning all the manitous, as many as his fellow manitous were. And he, the one sent, went in turn to his fellow manitous and said to them, it seems, "Oh, our leader, our

[1] Free rendition.

chief, calls us all together to give us instructions. We are all to go yonder where he is." That, it seems, is what the one whom he had sent went about saying.

As soon as they had all gathered, it seems, and had all sat down comfortably, at that time, it seems, he, the Great Manitou, started to rise to his feet. "Well, it pleases me this day that when the one whom I sent started to summon you all, you have not refused when he instructed you to come where I am. Verily, I do not gather you merely for fun (but) to inform you how I have been sitting (here) thinking and puzzled. Verily we shall soon counsel over the future people. They are indeed our people jointly, as many of us as are called manitous. Although I permit them to roam over this earth of ours, yet as I look at them I see their sad thought(s), although at the time when I first made them move I granted them one weed to be with them. They will raise it yonder for themselves. Verily we shall call it tobacco for them. All of us whom they designate as manitous shall desire it from them. Even I shall not save even one pipeful for myself. And I have made harvest crops of every appearance for them. Verily you must not take it from them for no reason if they pile it about. Verily only when they shall remember us in the future shall we be satisfied with the harvest crop. All of us shall go about desiring it from them. And I have made game animals of every kind of appearance for them. Also only when they shall think of us in the future shall we be happy over it. And I have granted them (a dog) to pet where they have their fireplace. Dog is what we shall call it for them. Whenever they think anything concerning their lives they shall freely start to take it by its head. So we shall therefore bless their lives when they shall remember us. That is as much as I granted to be with them. I did so for them so that it would be more comfortable for them,[2] and so that they would not bother me alone there with their complaints. For they will go about saying all sorts of things when they come to their death, so I think. They all indeed will go about saying 'Whosoever made us could not have been a manitou,' so I think. That is why I inform you all. Though I really created them, yet they are the people of all of us. Verily this day you all have all the power of taking pity upon them. And that is why this day I beseech you to continue to bless our grandchildren. If you continue to bless them, in that way only will you continue to be satisfied with tobacco. Verily all of you, each and every one of you, have power in your thoughts. If you continue to bless them, it will really be so. In as many ways as you bless them it will be so. That is how I beseech you, what I forgot to tell you formerly. That is why I did not think it difficult for you when the one I sent started to summon you. Verily these two

[2] Rendered a trifle freely.

of our fellow manitous shall go and live with them. This one shall go and sit opposite to the direction they face so that he may know exactly whatever our grandchildren may think about their lives, and know whomsoever of our fellow manitous they shall select. Verily we make the breath of this, the Spirit of Fire, to be as large as the earth so he will be able to report to us (?) and to continue to speak truthfully for our grandchildren. Verily he shall continue to be the leading one, the first one to puff tobacco. And whenever we shall boil any (food) he shall be the first to be satisfied. He shall only breathe life into whatever is cooked for us (?). Moreover, as regards every kind of (the foes') warfare, he will act that their foes shall accomplish nothing. He shall not merely always be happy; there is also (this): he will continue to bless them. If he blesses them with life it will be so. And again, this one shall go and be there where their smoke hole is, from whence the smoke of the tobacco goes out. He shall go and carefully observe unto whom our grandchildren turn their thoughts and which of our fellow manitous they select. Verily he, this one, shall be called by our grandchildren 'He Whose Face Is Directed Downward.' Also we make his breath as large as the sky,[3] so that he shall not fail to report to us if they continue to remember us. He shall have power to know all inner thoughts. And if the Spirit of Fire says anything destructive (i. e., makes a mistake), he shall continue to carefully explain the tobacco to him. And whatever they continue to apportion to us jointly he shall continue to be the first to enjoy. And they shall do the same with regard to tobacco. Verily they shall not always be happy there. For whenever they shall bless our grandchildren with life it will continue to be so. Well, this day I am informing you what you shall continue to think of them. I am telling you how you shall continue to have pity upon them. Do not, to be sure, continue to bless merely anyone. Whosoever shall be brave enough to take the charcoal of the Spirit of Fire and whosoever shall paint (his face) therewith, he is the one whom I indicate to you, whosoever shall continue to be very merciful in heart, whosoever shall thoroughly examine his own life, whosoever shall go about making himself wail here on our earth. That, verily, is why I urge you when I say to you 'You shall take pity upon them.' Whomsoever you shall continue to take pity upon I also shall continue to bless for your sake. So we have really decided this regarding our grandchildren. You must aid me as I desire, for I have informed you of it. You will do exactly what I tell you." That is what they were told; that is what they were told by the Great Manitou.

(This) is how, verily it seems, one Indian soon became very attentive. Soon the chief looked over his people. He always was sor-

[3] It is utterly impossible to give in English a close rendition of the Fox original.

rowful in heart. Finally he was almost thereby made lonely. To make it worse they were always annoyed by their foe. And to make it worse they and their enemies were killing each other as they were not at peace. They always thought of some one lest the people rush out against them.

Soon, it seems, there was a man. He was saddened by (his) child. "Verily, as soon as I have grown up, mother, I shall be a great hunter, shall I not," he said. (The man) observed their lives with great sorrow, it is said. "The manitou surely could not have made us. We have simply been told so, when we are told, 'you are a chieftain.' For surely if he granted the chieftainship to be with me, this could not have happened again and again." That is what one chief thought. "There is nothing anywhere whereby I might find out. Perhaps the only way is: If I were to go far off and wail I should thereby contrive to learn how my life is to be in the future, and in the same way I should thereby learn about the lives of my people; moreover in that way it should be possible for disease to stop entering me." That, it seems, is how one chief reflected, the chief called "Black Bear."[4] Soon, it seems, he attentively looked at the Spirit of Fire. "Why, this surely is the means whereby I can learn about myself," is what he thought. Verily at that time, it seems, he started to pick up the charcoal of the Spirit of Fire and began to paint himself with charcoal. As soon as he had blackened his face with it he offered his tobacco to it. "Now, Spirit of Fire, I give you, my grandfather, tobacco to smoke," he said to him. He stopped and talked to himself. "Now, this really is why I go about to-day wailing, because I do not know precisely what my life will be in the future. That is why I go about wailing. And because I do not know how all my people will live in the future is why I go about wailing. And because disease forever disturbs us, and how it might cease afflicting us—that verily is why to-day I go about in lonely places wailing. And as my fire (i. e., village) is always plotted against, I desire to know how the plots against it may cease: So I go about lamenting my life." That, it seems, is what the one who first lived told the Spirit of Fire.

At the time when he had told (the Spirit of Fire) the number of objects for which he wailed, at that time, it seems, he started to go out, and he went, it seems, to a wilderness, and went about continually weeping with blackened (face). Soon as he continued to see anything he continued not carrying his tobacco (i. e., made an offering of tobacco). "In this way finally I may contrive to learn about my life," he thought. He was ignorant of how manitous looked. Blindly he began to consider anything a manitou. Finally, it seems, he came to Spirits of Trees. Then, it seems, suddenly

[4] The tribal chieftainship is supposed to be in the Black Bear division of the Bear gens.

he blindly began addressing them as he (stood) there wailing, and he even caressed them. "Oh, this is why I am wailing here to-day, because I do not know about my life. I even do not know a single day ahead about myself, and verily I desire to know about myself. That, verily, is why I go about to-day wailing blindly. Verily, my grandfather, have pity upon me to-day," he said to a tree somewhere. "And disease is forever bothering me. That it might not be able to enter me is also why I go about weeping to-day, for I am a wretched mortal. And because all my people are made continually to lie as bones is why I go about wailing to-day. And as the people who dwell across the sea (?) are always plotting against my town, and as I really do not know how they may cease plotting against my fire, as I desire to know they might cease talking against it, I go about weeping." That, it seems, is how the first person kept on wailing, the one who first realized that his life was wretched.

Verily, it seems, he addressed all Spirits of Trees about himself, as many trees as are cut. It seems this one chieftain went about seeking knowledge (?), for he knew that his life was weak as he did not know precisely his own (life). Blindly every day he went in the wilderness roaming and wailing. And finally he came upon a rock. It was, it is said, very big. And suddenly he shed tears where he had cast tobacco and he spread tobacco upon the surface (of the rock). "Now I give you this my tobacco to smoke. That you may really bless me is why I make this offering to you, because I do not know how my life will be in the future. So have pity upon my (wailing) to-day. That really is why I go about wailing blindly as I desire to know how wretched I am. Because every evil disease always bothers me is why I go about wailing to-day. And because the people are forever plotting against my town. So I am desirous of knowing about myself."

That, it seems, is what the one who first realized about himself kept on doing. He kept on offering his tobacco to all kinds of Rock Spirits. Now at the time, it seems, when he finally nearly made himself stumble from hunger, he made one (spirit) sorrowful. Soon, it seems, he was addressed, "Now, my grandchild, I take pity upon you as you have wandered about wailing bitterly," he was told, it seems. As he tried to look at (the spirit) he did not see anyone, it seems. He did not, it seems, cease his wailing. On the fourth day, it seems, he was again addressed: "Now, my grandchild, you had better cease wailing. I really take pity upon you," he was told. At that time, it seems, (the spirit) came plainly into his sight, and he saw that it was a human being and that it was a woman. Every time he looked at her she appeared differently. The fourth time, it is said, she was a very old woman. She merely crawled around. Then, it is said, soon (she said), "That is how your life will con-

tinue to go, my grandchild. Verily when I bless you to-day I do not bless you for right here (only). Unto the time when Mother-of-all-the-earth is old do I set (my blessing) for you. And this. When this sky which hangs horizontally this day is old, so far do I think of you. That is the extent to which I alone bless you to-day. I myself bless you this day. (This) is what my fellow manitous call me. They call me Sāgimā'kwäwa. All, verily, claim me as their grandmother. So to-day you shall be related to me that way. Only to watch over for the chief is what I am to do. I bless you this way to-day because you do not know about your life and go about wailing for this reason. So now you will reach old age. Again, as disease is always bothering you, I shall also bless by continuing to will it away from you. I so bless you so that it will not be able to penetrate you. Again, as they are always plotting against your town, I shall also bless you so that no one will be successful in his schemes against it. Verily if he is not able to stop scheming against your fire, he shall instead continue to curse (his own town). And as I think most of one slice which I love so I place it last for you in bestowing my blessing. Verily with respect to one gens is how I bless you. Verily whosoever shall continue to firmly remember this way in which I bless you shall thereby attain life, and in that way he will moreover continue to escape disease which stands about, that is, whosoever shall not forget the way I bless you this day. And whenever you firmly remember me whosoever shall continue to seat himself all day, shall continue to secure life for himself by so doing; and he will thus continue to miss disease.

"But when I bless you now, this will not be so, as I am entirely alone although you have been entirely understood in what you have been saying as you went about. But now, my grandchild, I shall go yonder and report to the great one who is in the east the manner in which I bless you." That, it seems, is what he was told by the one who blessed him, an otter, "Sāgimā'kwäwa."

Then, it seems, she began to carry him off. As soon as she had brought him yonder she surely spoke, "Now, this our grandchild made me sorrowful as he went about suffering and wailing too much here on our earth. Verily I blessed him as he did not know about his life. As he desired, verily, to know about it, he went about wailing. Verily, I blessed him to reach the full extent of his life, and that he should reach old age. And as disease constantly bothers them, and as he truly did not know how they might contrive to cease being afflicted with it, and went around wailing for this reason, I also blessed him that way. I blessed our grandchild so that I should continue to will away (disease) from the future people. And as his (people) are constantly plotted against by all the people who are across the sea (?), and as he desired to know about it and

for that reason went about wailing so that he might contrive to put an end to their plots against them, I also blessed him that way. Whenever they shall plot anything the (people) from across the sea (?) shall be unsuccessful. And if they are not able to cease plotting against (the town) they shall instead curse (their own town). That is how I also blessed him."

That, it seems, is what they said to each other. As soon as they had told each other all, then indeed (Sāgimā'kwäwa was told). "In blessing our grandchild you have treated him very well indeed and in being able to listen to him attentively (i. e., understand him). For that is what our leader said to us formerly, who made him to move. You have seen that he ordained life to be too short for them. That is why he explained it to us and besought us to collectively aid him in blessing them, for he formerly said to those of us who are called manitous, 'they are our people jointly. You all have the power of continuing to bless them,' he said to us formerly. 'Whosoever shall continue to be brave to this, the Spirit of Fire, whosoever shall carefully think (this blessing) true,' he said to us formerly. So to-day even I bless him in as many ways as you blessed him. As you repeatedly mentioned to him that (your blessing) would continue to hold true as long as the limit you placed to the earth, I shall not bless him differently. As you blessed him to reach (the full span of his) life, I also bless him for your sake that he may thus reach old age. And as you are to continue to will disease away from him, I also will take pity upon him in the same way for your sake. As you blessed him so that he would not be overpowered by all (peoples) across the sea (?), and that if his town is evilly spoken in any connection by anyone, the speech of the latter will continually and prematurely (i. e., be unsuccessful), I also bless our grandchild the same way. If he is not able to cease plotting against it, instead everyone will continually curse (his own town). And as you place one slice the last for him, I bless our grandchild the same way. But now as we are only two at present it will not do. Yet as we blessed him we treated him well. So by so doing we shall smoke tobacco if he continually remembers (i. e., worships) us. Moreover in the same way by so doing we shall continue to be satisfied with any (food) when our grandchildren continue to offer it to us. And we shall lead this our grandchild, the person of the future, yonder, verily to the one who sits fixedly in the south. That is all. And we shall go and tell him how we blessed this (our grandchild)."

And then, it seems, he was led about to the south. At the time he was brought yonder they began to relate how he was blessed. "I took pity upon this our grandchild as he went about suffering and wailing too much. So I blessed him as he went about seeking his

life by wailing so that he would reach old age, and that I should continue to easily will disease away from him, and as his fire (i. e., town) was constantly bothered with plots by the peoples who dwell across the sea (?) that they never would be overpowered by them, and that their (the foes') thoughts should end prematurely (i e., be unsuccessful), and if they do not cease speaking, if they speak against their (i. e., the Foxes') town instead they shall continue to curse (their own town). That is what I said to him when I blessed him. And so I have placed last for him that which I love, one slice is what we who are manitous call it. I did not bless him for a short time. The manner in which I bless him this day will continue as far as we place old age for this our earth. And I carefully told him when we made this sky of ours hang old (is how long his blessing would last). When whosoever shall think from whence (his blessing came), shall continue to pray in accordance with (this) if he continues to ask for anything, and whosoever shall firmly remember (his blessing) whenever he remembers us (i. e., holds a gens festival), whosoever shall continue to make (his blessing) reside within him, he shall continue to obtain life from this, and disease will continue to miss him.[5] And again whosoever shall continue to offer anything to you, and whosoever shall truly continue to properly take care of it for him also shall continue to obtain life by so doing. Moreover by so doing disease will continue to miss them. That is how I bless him when I take pity upon him. Verily, as we are not sufficient in number, being (but) two of us, is why we also explain (this) to you.

"Now, truly, this day you treated our grandchild very well in taking pity upon him. For that is what he who made him said to us all at the time: 'they are not my people alone,' he said to us formerly, 'they are the people of all of us. Verily you all have the power of blessing them any way you wish,' we were told formerly. 'If you bless them with life, it will continue to be so,' we were told. As you have thus pleased him to-day verily I also bless him for your sake in as many ways as you blessed him so that I also shall continue to smoke tobacco by so doing at the time whenever he shall begin to remember us (i. e., hold gens festivals), and I shall thereby continue to be satisfied when he continues to offer any (food) to us. As you have blessed him with life and (have promised to) will away disease from him, and that if their town is in any way spoken of evilly (the speakers) will not speak truthfully, and that if they do not stop speaking against their (the Foxes') town, instead they shall curse their own (town), so I also now bless our grandchild for your sake. And as you have placed one slice the last thing for him, so also (do) I.

[5] Free rendition.

"But in blessing our grandchild, the number we are is not sufficient. So we must go yonder where the great one is, who is in the west, and who sits fixedly, and tell him we have blessed our grandchild."

At the time he was brought over there he was led about by Sāgimā'kwäwa, by whom he had been blessed. "The one, the person of the future, our grandchild, I myself have blessed because he went about suffering and wailing, wailing almost to death, seeking his life by wailing. So I did not say a short time when I spoke to him. I even spoke of our earth and told him that he would continue to see it as we determined old age for it and change its appearance (according to seasons), even as it passed by.[6] And the time we set for this sky to hang old is the extent I set (my blessing) for him when I took pity upon him. I shall make (my blessing) extend to whosoever shall often think of it for his sake. That is how I bless him. Even at the time we change our earth by our thought, they shall not stand about with shamed faces. And also (I bless) whomsoever shall repeatedly please us. Verily I bless (this) one gens in its entire extent for the sake of our grandchild. And I shall easily will away disease from the future people for his sake. And as his fire is constantly harassed by the plots of those across the sea (?), they shall quietly and peacefully cease to think about his fire. If they are not able to stop speaking (against the town) instead they shall curse (their own town). That is how I blessed all when I took pity upon them for the sake of our grandchild. And as I placed one slice as the last (blessing) for him as I name it, so I shall continue to give it to him in return. Whenever we send war upon our land and cause war to hang upon our sky they shall not stand about with shamed faces. They will be the first to fully speak of their gens to the chief in his fire (i. e., town), and their gens will continue to be mentioned with great pride. Whomsoever shall continue to pray for that I shall continue to bless that way. Those are indeed all the ways I have blessed our grandchild.

"Oh, you have satisfied our grandchild bounteously and finely in collectively blessing him. That indeed is what he who first placed the people here besought us to do. For he made them to move (i. e., have life). He told us to bless them for his sake and to help him. And I am pleased that you have blessed our grandchild. Verily I shall not bless him any differently for your sake. And I also shall thereby puff tobacco when they give it to you to smoke in the future. In as many ways as you spoke to him when you first blessed him, I too shall think of our grandchild. Also as long as this earth con-

[6] Free rendition.

tinues to be an earth is as long as I shall continue to think of him for your sake in blessing him. And as long as we continue to hang this our sky. But now the number we are is not enough. Verily yonder is where one who sits fixedly, who is in the north, is. So we must go and explain (this) to him. For we are not treating him (the one blessed) badly." So it seems that he was again led about. At the time he was brought there they again began to inform each other how he had been blessed. "I have truly blessed this person. I do not bless him for a short time. I set (my blessing) forever." She again, it is said, told exactly the same story. As soon, it seems, as they had told each other how he was blessed by Sāgimā'kwäwa, the other spoke, "Well, I shall not be able to think of him for your sake in any other way. For you first pitied this person because of (his wailing). So by pitying him you made him thankful. That really is what he (who first placed the people here) told us formerly when he besought all of us to bless our grandchildren. Verily, to-day I also shall continue to bless him in as many ways as you said to him when you addressed him and blessed him. So I too shall continue to be pleased with him if he continues to offer us tobacco and if we thereby smoke; and whenever he shall continue to boil food for us we shall continue to be satisfied therewith. And if we now believe him (i. e., grant him his desires), how, pray, shall it be that he will act in such a way as not to continue to remember us? He will continue to ask us freely. But now as we are five sitting at rest counseling over him it is not enough. So we shall go and explain it to him, the one who sits alone here under the earth, one who sits and represents, one who makes this earth of ours rest solidly. And so we shall go and bring him in and thoroughly explain how we bless our grandchild."

Then, it seems, he was led away again; he was led under the earth. He, a single chieftain, was blessed by them, it seems. After he had been brought there and after he had been taken inside, Sāgimā'kwäwa began to narrate about him how she had blessed him when she first blessed him. "Now to-day I blessed our grandchild because he went about too much almost wailing himself to death in lonely places and had gone about our earth wailing. Because I knew why he went about wailing is why I blessed him, and because I recalled what he who made him to move formerly personally told us. That is why this our grandchild was able to make me realize (his condition). I did not bless him to-day for a short time when I took pity upon him. I emphatically told him that (my blessing) would continue to hold true up to the time we set our earth to be old, and when our sky hangs old. For as long as he shall continue to be able to pray is how far I bless him. I do not, to be sure, bless him alone, (but) really (this) one gens for his sake, and whosoever

shall continue to recollect it firmly for his sake so that he will continue to pray for that reason if they ask for life; and for that reason disease shall not be able to enter them. Whosoever shall not think lightly of it, whosoever shall continue to think increasingly of it for his sake, shall continue to pray so that they will not be overpowered by those across the sea (?); if their foes there speak against them in any way, instead they shall curse (their own town). That is how I bless him. So I shall continue to believe whosoever shall continue to increasingly recollect this for his sake (i. e., grant his wishes). And as that is the thing which I set last when I blessed him, that is how I now continue to bless our grandchild.

"Now you have pleased very well in blessing him. For surely he who made these people plainly told us plainly to bless every one of them. I shall not bless him any differently. In as many ways as you have blessed him, shall I continue to bless him; and I shall firmly set exactly so many ways for him. And I also shall thereby continue to be happy when we smoke tobacco; and if they continue to boil any (food) for us they will thereby continue to make us happy. But now the number we are who are talking over him is not enough. And yonder, verily, is where one is. So we shall go and talk about him to him, one of our fellow manitous who is half as high up as these tree spirits are."

Then, it seems, again Sāgimā'kwäwa began to lead him, and when he was brought there, again the one by whom he was blessed suddenly began to tell the story. She told the same story, it seems, and did not tell it differently. She narrated exactly (as she had previously). As soon as she had told all then he whom they had gone to visit also spoke: "I too shall not bless our grandchild in any other way. In as many ways as you blessed him which you mention, I too bless him for your sake in as many ways. And I too suddenly recollect that thereby we shall easily smoke tobacco if we continue to puff it. And if he continues to boil anything for us, if he continues to fervently remember us (i. e., hold a gens festival). Only so shall I continue to bless him for her sake. Pray how will he act so that he will not continue to remember us if he continues to ask (blessings) from us in the number of ways you blessed him. The people who shall live last shall continue to ask (blessings) from us that way. That is the way of this one gens. We bless it collectively. But now the number of us here now is not even enough. (There is one) who is as high up as the tops of the tree spirits are,[7] who watches this one earth of ours. So we shall go again and explain to him how we blessed this the person of the future, our grandchild."

Again he was led about by those by whom he had been blessed. As soon as he was brought there,[7] Sāgimā'kwäwa by whom he had been

[7] Rendered rather freely.

blessed began to speak. She narrated it over again. In as many ways as he had been told by the one who blessed him, she would continue to act. As soon as she had told all, then the one to whom they had brought him spoke, "To-day you have come here and personally explained in detail how you blessed him. In blessing him you have made him happy. That is really what he told us in giving us instructions. I shall not bless him differently. In as many ways as you have blessed him I also will bless him for your sake. But now the number which we are is not enough. Now yonder (there is) a manitou who sits half-way up in the sky, who controls this sky of ours. So we must also lead him thither and explain to him how we bless this person whom we bless."

So, it seems, he was led also thither anew. When he was led there the one by whom he was first blessed, Sāgimā'kwäwa, began speaking as he was first understood by her. She said the same thing. As soon as she had told all the one whom they had gone to visit spoke: "Verily, now, in blessing our grandchild to-day you have treated him well, our grandchild, the person of the future. That is what he who first made these (people) wished us to do. 'You shall continue to bless them in any way you desire,' he said to us. 'In whatever way you continue to bless them it will continue to be so,' he said formerly. And I shall not bless him any differently. In as many different ways as you bless him so also do I. Now, this is really nearly complete. And so we shall personally go to where the one who made them move is, and explain to him the number of ways we have blessed (our grandchild), for he first placed (the people here). But 'they are our people collectively,' he told us formerly."

And, it seems, again she began to lead him up above where indeed the Great Manitou is. When Sāgimā'kwäwa led him yonder she began to tell about him. "Well, I bless this our grandchild as he went about wailing fearfully. Of course, I do not bless him for a short time. Verily as long as this earth of ours continues to be an earth, so long will anyone be able to continue to pray earnestly (and have his prayers answered), and as long as this sky continues to hang so long will (this blessing) continue to hold true. I bless (this) one gens in its entire extent for his sake. Whosoever shall continue to remember (this blessing) for his sake shall thereby be able to pray (and have his wishes granted) if he continues to worship in the way I bless him this day. And whenever it is recollected how I blessed him, whosoever shall continue to sit there as long as worship is held, shall thereby continue to obtain life. And whosoever shall continue to boil (food) for us, and whosoever shall continue to really carefully care for (the ceremony), he also shall thereby reach old age; and disease will thus contrive to miss each one once. Those are all the ways in which I have firmly blessed him."

She told the same thing over again. As soon as she had narrated how she bestowed her blessing, then also the Great Manitou personally began making a speech and spoke to Sāgimā'kwäwa as she had bestowed the blessings: "In blessing him you treated him exceedingly well as you did not bless him for a short time. That is exactly what I formerly told all of you. (You must bless) whosoever shall continue to know precisely that his own life is wretched. This one, verily, is one who does so. He, verily, is the one whom I intended you to continue to bless. Verily, to-day we have now come to an agreement about our grandchild. As you have personally this day blessed him you shall go and dwell with him. Only you must go and surely remove disease from him with your eyes so that it may not be able to enter him. And you must merely watch the chief's fire evenly in his town so that it will continue to be there strongly even to the time we decide to change this earth of ours. That is as far as we grant him that the manner in which we bless him shall continue to be true. And up to the time when we decide to change this sky of ours is as far as we shall continue to believe (i. e., grant the prayers of) each one whosoever shall continue to remember it for his sake. So we shall continue thus to watch whosoever shall keep on following (this). You have already explained all the ways in which you blessed this person. But to-day that is what we all say. Verily this one gens is what we bless.[8] So they shall ask us for as many things as you granted him when you blessed him and spoke (i. e., made promises to) him. Verily, the people who shall continue to live the last are they whom I indicate to you. Verily, he will love the way we bless him this day. At yonder time when he may have seen all the ways we bless him to-day, finally he shall contrive to instruct them so they will not cast it aside.[8] And in blessing him to-day you please me. As you believed (i. e., obeyed) me, it seems, we shall also thereby easily smoke tobacco; and if they continue to extend any (food) to us, if they continue to boil any (food) for us, do not merely be satisfied with it without any purpose. They will not be able to remember us whenever they consider their lives without expecting something. Then only will they continue to remember us. And we bless them all with one slice. As long as we send war to this our earth they shall not stand about shamefacedly, and as long as we cause our sky to hang with war. So they shall continue to ask all these things from us. And also whosoever shall live the last shall all ask us for one slice. And the report of their gens will be delivered with great pride in chief's fire (i. e., town). So now you may take our grandchild down. For we have determined unanimously how we bless him to-day. And the

[8] Rendered rather freely.

way we are related to you yonder they shall be related in the same way to you. They will have you as their grandmother. They will call you 'Sāgimā'kwäwa,' and also when they occasionally think 'let us see her,' they will continue to uncover you and will personally offer you tobacco, and will personally tell you what they continue to desire from you. Pray how will it be that you will not receive their hearts' desire? Including children, they will continue to come and offer tobacco to you. That is what will happen to you. You will easily then watch over the hearts of each one of your grandchildren."

Then, it seems, he was led downward by his grandmother Sāgimā-'kwäwa. When, it seems, he was brought here, upon the surface of the earth, then he was told what he should do, and went to present the sacred pack to him. "Now you may personally wrap and tie me in it," he was told. He was given all the instructions as to how he was to sing the songs and conduct the ceremony as she continued making the songs for him. And she told him all the dancing songs.

As soon as he was informed regarding all then for the first time he went back to where they had a town. He had been fasting for several years, it is said. Whenever it was winter he went and dwelt far off so that he would not be heard by his fellow Indians. Whenever it was spring, it is said, he came back and stayed. He did not, it is said, do this (but) a single time. That, it seems, is what happened to the one who first realized (what) his life (was). He soon saw that his life was set for too short a time. It seems when he came back as he went about he already was carrying (the sacred pack) upon his back.

Soon, it seems, his people were treated very badly. He began to weep again. Then, it seems, he was addressed again by one manitou: "It could not have been a manitou, if you are told," he was told. Then, it seems, one more song was made for him. He was angry and began to carry (the sacred pack) on his back, carried Sāgimā-'kwäwa on his back. Then indeed it seems they went and killed all the people. And indeed it seems that she was scolded. "Why, pray, are you walking around?" she was told. He, the one blessed, personally heard his grandmother scolded. So-and-so, the Great Manitou, addressed her. "Now formerly I did not tell you to do so," she who conferred the blessing was told. "And the manner you blessed him formerly was merely to carefully watch the chief's fire for him. That is how you formerly blessed him, and that was what I formerly said to you when I instructed you. Now verily do not do so again. You are a chieftainess and that is why you have this name. I say it again to you to-day so that you will not forget. That is why I remind you again." That, it is said, is what his grandmother, the one by whom he had been blessed, was told.

From that time on he watched how he was blessed. He continued to see how he had been instructed when he was blessed. At the time, it seems, he was unable to move at all, when he was aged, then, it seems, he gave instructions to all his relatives, his relatives who belonged to the Bear gens: "Now, all to whom I am related, you see this day that I am unable to move about. That is what those who blessed me told me at the time they blessed me. Of course they did not bless me alone. As for me, the reason why our grandmother Sāgimā'kwāwa blessed me was because I went about making myself stumble too much from hunger, fasting, and going about wailing in lonely places on the earth. She did not say a short time when she blessed me. She surely mentioned that (her blessing) would continue to hold true until this earth became old, and she surely mentioned to me that (her blessing would hold true until) this sky which continues to hang with clouds, hangs (i. e., is) old. They did not bless me alone, (but) really this one gens, the Bear gens, to which we belong. That is how all the manitous blessed me. 'Whosoever shall not cease to remember it for your sake, he also shall continue to be able to pray (and have his wishes granted),' is what they really told me, and whosoever shall not forget this, the way we bless you, he verily also shall be able to pray (and have his wishes granted), (shall attain) old age, and disease will continue to miss him, (that is,) whosoever shall continue to make us happy. And he will thereby be able to pray (and have his wishes granted) in time of war if on each occasion he continues to pray for it. And likewise our foes shall not continue to be able to overpower our chief's fire (i. e., town). That is the reason why I go about informing you. I see all the ways they have blessed me. Surely they who blessed me really blessed me. She even led me about and had me enter where all the great ones were in succession, those who sit and represent (i. e., prominent ones). Finally several of us went about. They went about telling there how they thought of me when they blessed me when I first made them, the manitous, sorrowful. When I was first led thither, this one whom you now see, our grandmother, Sāgimā-'kwāwa, first took me where one manitou is in the seat. Then they took me to the south, and west, and north, and from there underneath the earth, and then half as high as these, our grandfathers, the tree spirits, are, she told about me in order; and she took me in order to as high as the tree spirits stand; and they all (brought me) half-way up in the sky; and from there they personally went and had me enter where the Great Manitou is; those who blessed me said the same to me when they blessed me. And as long as the earth shall have people, shall the way they bless me continue to be forever remembered.[9] Whosoever shall be the last humans will continue to

[9] That is, gens festivals will be held.

be able to pray (and have their wishes granted). 'Whosoever shall continue to worship in this manner we bless you, he shall be able to pray (and have his wishes granted) whenever he continues to ask it of us.' That is what they said to me when they, the manitous, decided upon me and took me inside in succession where all the important manitous were. Verily after that they came and softly led me down back here upon the earth. That is why I tell you to-day, so that you will not pile up on the roadside the way those who blessed me, they, the manitous, blessed me. She (Sāgimā'kwäwa) is one whom we should greatly please, and all the manitous who took pity upon me, so that no (one) shall thereby stand with shamed face whenever the manitous decide to change this earth of theirs and whenever they set the end for this sky of theirs, (no one) whosoever shall continue to often remember it (i. e., hold gens festivals in combination with the worship directed). That is what I impress upon you."

That is what he told them just as he was to disappear some place in a short time. He stopped to explain it to all his relatives who belonged to his gens. That verily is why still to-day they continue to do so (i. e., hold the proper ceremonies) once in a while, for he instructed in all details, and related how these gourds (rattles) are used; and he carefully explained all these songs to them, and how they should continue to hang the kettles. And as soon as he had been blessed, later on he was blessed by the Thunderers.

And now at one time or another soon one person who belonged to the Bear gens had planned it when he went to tell the one who took care of the holy hide, the Bear gens' holy hide. Formerly Pa'citōnīgwa was the one who took care of this Sāgimā'kwäwa. (This) is what they (usually) say: "Now I have brought this dog so we may holds a gens festival." He was told by Bear Hide, "Verily we are going to worship this, our grandmother, Sāgimā'kwäwa." "Oh indeed. You do well in remembering how our old man was blessed by our grandmother when he was blessed by her. That is what our venerable one said, that the way he was blessed would not be forgotten. Now indeed I shall tell our ceremonial attendant, Ke mo to ki ma wa (Jack Bullard), who belongs to the Eagle gens. We also have a ceremonial attendant who belongs to the War Chiefs gens. I shall employ Kyānāwa." They came there. And as soon as they came they were told: "Well, you may go about and tell members of the Bear gens to hunt all day to-morrow and half a day the day after. If they truly have obtained anything for themselves they shall bring it. And they might bring tobacco which will be smoked. You are to worship, it is said, our grandmother Sāgimā'kwäwa. At that time you will begin to make your plans quite early." And they searched for anything for themselves. Some (got) squirrels, some

crushed corn, some pumpkins, beans, some dogs, some ducks. And at the stated time all, including women and children, collectively brought (something) to where PA'citōnīgwA lived.

1.[10] Now here is where the dogs are clubbed to death. Also PA'citōnīgwA stops to address them, PA'citōnīgwA who is the director

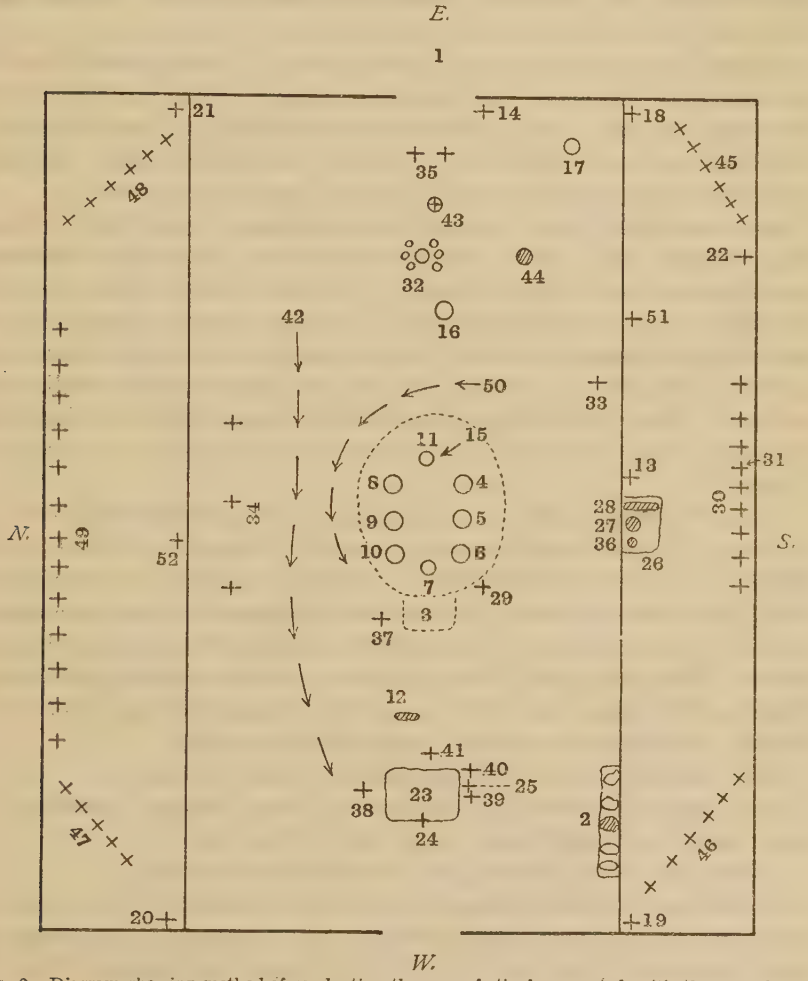

FIG. 2.—Diagram showing method of conducting the gens festival connected with the sacred pack called SāgimĀ'kwäwA

there. (This) is what he said to the dogs when he addressed them at length: "Now to-day you are seeking life for your brethren. And that we were permitted to continue to take up your heads with our hands whenever we thought of anything, whenever we think our lives, is what they told us."

Then Ke mo to A (Jack Bullard) began clubbing (the dogs) to death. He clubbed them to death in the order they were brought.

[10] The numbers refer to corresponding numbers on fig. 2.

"This (dog) which you (pl.) first clubbed to death is the one whom you will observe carefully. The one will be a small one. Then this dog is the one you should observe." Then they went to boil them and singe them. When they had singed them they cut them open and threw away the guts, and the eyes, and the ears, (and) tails also. They did not save anything from being thrown away. When they were done they brought (back) the dogs.

2. Here verily is where they placed them. They placed them in the same order they had clubbed them to death. The one they killed first they laid ahead on the east side and had its head face the north. And the fourth (killed) they placed prominently. And the one (killed) the fifth was one they especially carefully observed.

And then these head ceremonial attendants (were told): "You shall summon many who are to sit and smoke. You shall summon two women apiece who shall hum. This one shall summon his fellow Kī'ckō women, and an Ō'ckA'c (Tō'kān) woman. Those who no longer indeed menstruate are they whom you are to go about and summon. To-morrow, verily, early in the morning they shall start to come. And you shall try to be (here) early indeed. You will urge your fellow ceremonial attendants to boil all our offerings in a hurry."

3. At daybreak, early in the morning here is where they cut up the dogs. Some of the ceremonial attendants began to attend to the kettles which they had borrowed. Then they (placed water in them and) hung them up, heating the water in advance. When (the dogs) were cut in pieces then they began to scrape them, using heated water. Then they really cleaned them. As soon as they were done they washed them carefully, again they began boiling them (beginning with) the first kettle (which hung there).

4. Where they first began boiling (the dog), in haste.

5. In turn they cooked pumpkins with them, beans. And Indian sugar was to sweeten them. And deer tallow also.

6. Moreover they boiled a dog in the third (kettle).

7. And one Tō'kān$^{nA'}$ prepares a dog and cooks it. It is in only six pieces, seven including the head. He also took a handful of corn, about one spoonful for each (piece) was the amount. That is what the one who prepared (the dog) did. He only watched that (dog). While he had not cooked it once in a while he took (the meat) out of the water (to see if it was done). That is what he did.

8. Another dog was boiled the fifth time.

9. And crushed corn was hung up (in a kettle) which was cooked. One (ceremonial attendant) also took care of it as long as it was not thoroughly done. He stood at the edge of the fire and always was stirring it there so that it would not burn. That is what the ceremonial attendant does who took care of cooking it.

10. And (this) was where another dog was cooked.

11. This (dog) one is one which was to be used for a ghost feast for all who celebrated the gens festival; (this was) one cooked in great haste for the ceremonial attendants to eat. It is whenever the one blessed is remembered separately; and (it is for) the one who was the second to keep up the blessing, and the third, and fourth. The dog was dedicated to them and the harvest crops cooked with it.

One leading ceremonial attendant was sent to get some fine earth. He brought tobacco when he fetched the earth.

12. He came and placed it here. They began to spread it out evenly. He was helped by his fellow leading ceremonial attendant.

13. Now here is where the one who directed the ceremonial attendants to do anything sat. He addressed one of those celebrating the gens festival and told him to go in a circle and cast tobacco on the poles. That is what he said to him.

14. (This) is where he first began to cast tobacco. He walked in a circle. (He cast tobacco) on all (the poles) which stand under the scaffold, and then where the main poles are standing, and whenever he was finished then (he cast tobacco) in the fire.

15. When one who had prepared (a dog) had cooked it, he announced it. Then he was told, "You may serve it."

16. He placed it here with the kettle, and began to serve it. When he had dished it out the ceremonial attendant himself went and placed it (in the proper place). For he knows (it). He always serves as a ceremonial attendant for them. Ke mo to A (Jack Bullard) did not do this for the first time.

17. Here is where he came and placed the one he had cooked. Then he said to those giving the gens festival: "All right." Whereupon the giver of the gens festival, the speaker (PA'citōnīgwA?) said, "You who are ceremonial attendants sit down comfortably." When all were comfortably seated, (then he said), "That is what our girl thought in offering her pet dog and cooking the harvest crops with it to the one first blessed. That is how she remembered him. That, it seems, is how our old man, the single chief who first paid attention to his life, gave instructions. That, verily, is what he ordered so that he would not be forgotten in the future. 'If you also continue to remember me, then indeed I too shall continue to bless them with life, and shall thereby continue to will disease away from them. And this, if you do not in the future forget how I was blessed, I shall be seated among you. Yet of course you will not see me. However I shall be there thinking how the manitous blessed me.' That, it seems, is what he said when he was about to disappear some place. That is what he ordered. Verily he is the one who is remembered (i. e., given an offering) first to-day. Bless me to-day in the manner

(the manitous) blessed you at the time you made them sorrowful.[11] My life to-day is just beginning. They must have blessed you to reach old age. So to-day that is what I desire of you when I boil my pet for you. In as many ways as they blessed you, bless us to-day, for we live in wretchedness as we do not know precisely what will happen to us in the future. That you bless (this) one gens for my sake is what we all pray when I offer you tobacco and this my dog." That is what he said to the one first blessed. And that is what he also said to the second one who brought songs when he was blessed by the manitous who bestowed blessings upon him; and (he said the same to) the third one, and the fourth one—even up to the persons whom we saw and who have left us. "So that is why you are to eat, men." "Very well."

18. Here is where a Kī'ckō woman sat who was to hum there all day, Ge tti wi A (Mrs. Chuck).

19. Here is where another Kī'ckō woman sat, a hummer, Ke no me A.

20. Now here is where an Ō'ckA'c [Tō'kān] woman sat as long as the gens festival lasted, Se se ki no ge A.

21. Here is where another Tō'kān woman sat.

"That is all, come, take down our grandmother (Sāgimā'kwäwA)."

22. (This) is from where she was taken down. It is where (the sacred pack) always hangs. The worship is that of the Great Sacred Pack.

23. Where they came and placed it; where it was untied and exposed. That is how it is. It is not done always. Every five years only do the members of the Bear gens untie their sacred hide there, for they do not expose it.

24. It hangs upon (this) pole when an ordinary worship, a gens festival, is held. "That is the way we do," PA'citōnīgwA used to say when instructing his fellow members of the Bear gens.

25. Where the inviting-sticks are placed. They are as many as there are pieces of the dogs. That is how it is.

17. Whenever they all finished eating then they burned the bones in the fire. That is the way it was.

26. Where a buckskin, which was spread out, was spread.

27. Where tobacco was piled in a cluster. It was placed at one time. As soon as all had left, at the time the smokers were told to leave, when the gens festival was over, those giving the gens festival went and cast tobacco outside. They threw it in a circle, east, south, west, and north. That is their custom.

28. Where (the instruments) were placed which those celebrating the gens festival would sound at the time they were to begin to sing.

[11] The prayer is directed to the one blessed.

29. Here, indeed, was where the one who was to address the Spirit of Fire and He-whose-face-is-in-the-smoke-hole sat. The one who was the speaker was Pa'citōnīgwa. He first burned evergreen leaves. He did so after the sacred pack had been untied. He spoke to the fire. (This) is what he ordinarily said when he spoke. When he first began making a speech [see Appendix 1] he cast tobacco in the fire. He held tobacco in his left hand. "Now, my grandfather, Spirit of Fire, you are first given this (tobacco) because you are made to smoke first. That is what your fellow manitous said to you at the time when they came to an agreement about your grandchildren. 'You shall go yonder where they sit facing you. You shall go and sit opposite them. You are to go and watch our grandchildren so that they will continue to think of their lives and so they will continue thus to name our fellow manitous. You will report truthfully for them.' That, it seems, is what you were told. 'And if you see anything when they hang up (kettles of food) and remember our fellow manitous you will only bless them with life. And you shall plan for them that in their wars their foes shall be nought. Do not, verily, be merely satisfied there. For you will continue to be first satisfied with tobacco (and with food) if they continue to boil anything for us. In whatever way you desire you may bless them. If you bless them with life it will be so.' That is what they must have said to you. And also the one who piles up the tobacco properly here—and it was cast for him where you lie in ashes—desires from you that He-whose-face-is-in-the-smoke-hole shall be the first to smoke and shall be the first to be satisfied with this dog (which is offered). That you may bless them in as many ways as (the manitous) gave you the power is what he who this day remembers you (i. e., asks the gens festival to be given) desires of you. That verily is what our boy Bear Hide thinks to-day. That is how he properly piles it (i. e., tobacco) for our old man who was blessed by this Sāgimā'kwäwa when he was blessed. She must have blessed him (to reach) an old age when she took pity upon him. That verily is what I desire of you to-day, that you bless them so to-day for my sake, for I open the palm of my hand which has this my tobacco in it, and I boil my pet dog cooking a soup of harvest crops with it for you. As many of you as sat in a cluster when you blessed our old man I ask you all to be satisfied with my tobacco and my cooked food. You must have mentioned this earth to him, (and said that) as long as (it endured) you would continue to grant the prayers of whosoever continued to remember you; (and also) that disease would not be able to enter all in the chief's fire (i. e., town); and that if any one plots evil against his fire, his speech shall terminate prematurely (i. e., be unsuccessful). You must have blessed (our old man) so. If any one is not able to

stop speaking evilly of the chief's fire, he will instead continue to curse (his own town). That also is what I desire of you. And you manitous whenever you blessed him must have as the last (blessing) for him that whenever you willed war for your earth we would not stand about with shamed faces. If we chance to be there we shall be the first to proclaim our gens, so be it. Now, so be it, we all have our hands, so be it, in our tobacco, so be it. For all of us who belong to (this) one gens, so be it, and the dogs, so be it, even, so be it, (and) the entire extent of our chief's fire (i. e., town), so be it, we pray that (our foes) shall not, so be it, continue to be successful in plotting against us, so be it. So now, so be it, we depend upon you, Spirit of Fire, and you, He-whose-face-is-in-the-smoke-hole, to truthfully, so be it, report to them (i. e., the manitous), so be it. O Spirit of Fire, so be it, it has been granted that you will not fail to be heard by your fellow manitous, so be it, the extent of this earth, so be it; and the breath of the One-said-to-be-in-the-smoke-hole, so be it, was made, so be it, the extent this sky hangs; so that he will not fail to be heard by, so be it, your fellow manitous, so be it. That is all, so be it. You will, so be it, truthfully report for us, so be it, to-day, so be it. That, so be it, is what you shall do, my grandfathers."

30. Those giving the gens festival, and the singers—all must not go out all day long. The leading singers were Di di ga ne sa (John Bear), Ke ke gi mo A (Kekequemo), Ma gi la na da (Young Bear), Le me ka i ta (Frank Push); those are (all); all who sat together were Ki wa li ka so A (Arthur Bear), Le ka ta A (George Black Cloud), Li na (Bean), Ki ya ga ka (John Young Bear), E ni di ka (George Buffalo), Ki wa ta. Those who sat there as givers of the gens festival are Me de ne A (John Pete), Me di si lo ta (George Pete), A ya tti wa (Percy Bear).

31. Di di ga ne sa (John Bear) was the one who blows the flute. The only way he blew the flute was toot, toot, to the east, south, west, and north. As soon as he stopped blowing it in a circle, he pointed it only to the earth, sounding it the same—toot, toot. It is as if he were an imitator. When (the flute) was blown he was imitating a rain crow. They do not make a trembling sound. That is the way of a gens festival. As soon as he blew the flute they began to sing. They sang four times all day. When they first stopped singing they had an eating contest. They always do so. That is done always once as often as (the worship) is remembered (i. e., when a gens festival is held). That is all.

7. "Well, Tō'kān$^{nA'}$," Kyānāwa was told, "you may serve (the food). You will take down (the kettle)."

32. Where he went to dish out (the food). He used six small wooden bowls, and he placed them in a pile in a circle. He first

put one piece in each in order. As soon as he had dished out (the food) he began to place them equally on each side.[12] As soon as he was done (he said): "O you Tō'kān may invite your fellow Ō'ckA'ces (Tō'kāns) on that side, and he, Ke mo to A (Jack Bullard) may invite Kī'ckōs on this side. You shall have an eating contest. Do not be easy on each other." "Now I have invited my side." "And so have I." "Very well; you may sit facing each other."

33. Where the Kī'ckōs sat who are to take part in the eating contest. They do not sit down: they must stand at the time.

34. The side where the Tō'kāns already stood. They were to eat the dog while hot when they have an eating contest.

35. Where the Tō'kāns and Kī'ckōs went and sat opposite each other; that is, those who were to eat the head.

36. "Here is some tobacco, Tō'kān. You are to cry out loudly to your fellow men. You will stand facing the west."

37. Where KyānāwA, the Tō'kān, stood and cried out loudly. He held up Indian tobacco in his hand pointing it thither. They watched him. As soon as he ended his cry they went to seize their bowls. They had to eat standing up. Verily what he said was "Wa wo, wa wo, wa wo, wa wo." The Kī'ckōs were Le mi la e ga (Sam Slick) and Wa ni te A (Bill Wanatee), and Wa ka ya. Now the Tō'kāns were Wi di ka kye (John Jones) who beats the Kī'ckōs, and Ne ko ti e li A (Harvey Lasley), La la ki e A (Papakie). As soon as they had eaten, the bones were gathered and burned in the fire.

38. Where the Tō'kān head ceremonial attendant, KyānāwA, always stands all day.

39. Where the Kī'ckō, Ke mo to ki ma wa (Jack Bullard) stands. They work both alike when making the burnt offering.

40. Where (PA'citōnīgwA) stands when he speaks to the holy hide. PA'citōnīgwA is the one who speaks to it when it is exposed.

41. Where Sāgimā'kwäwA rested her head. Very small forked sticks stand there. She lay on top of them. That is what happens. They generally make an offering of tobacco to her early in the morning. The one who first makes an offering of tobacco to her is one who has the chief's blood. He is the one who first casts tobacco to her.

42. (This) is the way they continued to go when they went to make an offering of tobacco to her. They arrive walking on the south side when they make an offering of tobacco to her.

43. Where the bones which remain after eating are usually piled up. PA'citōnīgwA verily made a speech: "Now serve (the food). We dedicate that which was burned first (i. e., the first kettle) to these our leading ceremonial attendants. They shall sit opposite facing each other, to the extent of each half a head (?). You may invite others if you are afraid to eat alone,"[12] they were told after

[12] Free rendition.

all had been dished out. "Now, we have truly told our grandfather, the Spirit of Fire, and He-whose-face-is-in-the-smoke-hole here that they must truthfully report that our children are giving the worship.[13] So that verily is the reason why you are to eat to-day, men, and you women."

44. Where the head of the dog in the first burned (i. e., first kettle). That is the custom. And then they ate pumpkins. That was all.

45. Where only those celebrating the gens festival sat.

46. And here is where the women who celebrated the gens festival sat. They merely keep seated.

47. Where the women who merely remained seated (i. e., took no part in the ceremony) sat.

48. And here also.

49. Here, this is where the smokers are. They are not (arranged) according to gens. They sit all mixed smoking there all day. That is all.

50. The ceremonial attendants go about any place they please here inside. They are masters of themselves. Only when they are told something then they do as they are told.

51. Where Pa'citōnīgwa sat when he made a speech. He said exactly the same as before, only he said (also), "You have been troubled." That is the only difference.

52. The one who spoke for them was Ke le yo A (Kapayou); he was the one who spoke. [See Appendix 2.] As soon as they had stopped singing the second time he spoke: "Hi, hi, my grandfathers, my grandchildren, members of the Bear gens, and (manitous) who take into their mouths the tobacco which was offered them, all to whom I am related; those who handle (the offering) for the manitous who are worshipped, all to whom I am related. That, verily, so be it, is how, so be it, is how they seat us to-day, so be it, for a short time. They still, so be it, are thinking, so be it, the way the one blessed gave his instructions. And this, so be it, is what he said in giving instructions. That (this religion) should continually, so be it, be remembered (i. e., worship held), so be it, is what he said, so be it. So I verily remember it that way for his sake, so be it. It is how, so be it, it seems, so be it, the boy Bear Hide thought, so be it. He did well, so be it, so be it, in speaking to him, so be it, saying that I am wretched to-day, so be it, because I do not, so be it, know the end of my life, so be it. That, so be it, is how he first, so be it, first, so be it, scattered (tobacco) to the Spirit of Fire to-day and to He-whose-face-is-in-the-smoke-hole, so be it. She, Sāgimā'kwāwa, so be it, blessed him. She did not, it seems, so be it, bless him for a short time, so be it, but must have blessed him even to old age, so be it. So that is what I desire of

[13] Free rendition.

you this day, so be it. That is why I first offer, so be it, my tobacco to you, holding my hand open to you, so be it, and why I, so be it, boil for you also, so be it, my pet dog which I have been petting, so be it. You must have blessed him (in promising) that you would continue to will away all disease from him at the time you took pity upon him, so be it. In as many ways as you blessed him, so be it, we desire you to bless us on account of our tobacco, so be it, as we all have our hands on it, so be it, we whom the manitou, so be it, made belong to one gens. Yonder person, so be it, the one blessed, also, so be it, must have been blessed, so be it. In the way you granted him (his wishes) so E ki we A (?) thinks of him, so be it. You must have blessed him with life, so be it, when you blessed our venerable one, so be it. That verily is what I desire of you, so be it, to-day, so be it, for my life is just beginning, so be it. That is what he said to him, so be it. And, so be it, when you pass by, so be it, you will not go by roaring as if your mouths were empty. Now what I desire from you, so be it, is that as I have men, so be it, whenever you cause war to hang on the sky, at that time our gens, so be it, will be first mentioned with pride, so be it; that our gens may even arrive, so be it, in the chief's fire (i. e., town) heralded with pride, even, so be it, as the manitou continues to change the appearance, so be it, of their earth, so be it, and sky, so be it. Now to-day, so be it, I do not know from my sleep, so be it, that I shall continue to speak for and take part in this, so be it, worship, so be it, because all have disappeared, so be it, who formerly spoke for it, so be it, both warriors, so be it, and medicine men, so be it. I have merely been doing so, so be it, because one who knew what we, so be it, were to continue to do here, planned it for us. And even if by chance anyone continues to remember the manitous (i. e., hold gens festival for them), no one will continue to speak to them. So they told us. And of course when I habitually think about my life I habitually think of the manitous who continue to be remembered (i. e., worshipped). To-day when our grandmother, Sāgimā'kwäwa, is exposed together with them, it seems as if she had the reputation of reporting. So I am making a speech so they continue to hear me.[14] That is why I blindly make an effort and begin speaking, so be it, so that in return they will bless me to an old age. That verily is as much as I shall say to-day, all you to whom I am related. That is all." "All right."

"Well, now eventually we are going to make you dance, ceremonial attendants. Urge the women who hum and whom you have invited, and also men." "Very well. Kī'ckō women, jump down, and you Ō'cka'c (Tō'kān) women. Hurry, and you, men, hurry. You are to dance. No, we shall seek life by stepping (in the dance).

[14] Free rendition.

Those who bestow blessings will bless us. Hurry. Also in that way disease will not meet us. And in that way our foes will continue to miss us if they shoot at us, men, if we remind those who bestow blessings. When we are dancing our lives will contrive to be so. It is not necessary for any one to be an exceptionally good dancer. You must merely dance quietly there. That is what the one blessed formerly said when speaking of it. Such is the report about him when he was instructing all those to whom he was related. And that is what I am reminding you of."

Then Ke mo to A (Jack Bullard) sounded (a flute) as a signal. Twice he gave tremulous sounds. The Tō'kāns faced only the south when dancing, and the Kī'ckōs faced the north while dancing. They danced in one place; they did not dance in a circle, (but) where they stood. The head ceremonial attendants danced in a certain place. That is what they did.

(This) is how the first song goes when they give a dancing song. They do not begin shaking the gourds (rattles) at first. When they are to sing a second time then they begin to shake the gourds. At first they make them sound tremulously. Then they start the song.

This earth, this earth,
This earth, this earth;
His lip—I shake it anyway.
Half his lip—you make it look badly;
This earth.
You—twice—the first;
You—twice—the first;
Yō—in warfare—the first;
Yoō—the way you will go—the first;
You—twice—the first.

Then the second half (begins)—

You—twice—first;
You—twice—the first.

Then it is started anew.

Yō, verily, in warfare you will speak (be first?);
Yō, whenever you go, you will speak (be first?).

This (song) is used the second time.
And the third song is used. And (this) is how it goes:

You will always lead,
Yō, you will always lead—he;
You will always lead,
Yō, you will always lead.

This is not renewed (i. e., there is no second verse).
And then the way the second half sounds:

You will always lead;
Yō, you will always lead—he;
You will always lead.

That, indeed, is what is said.

I, my friend, will lead;
I will lead, my friend.

As much as this is said exactly the same 10 times. Then the second verse is:

The white (gray) rain crow;
The first;
He knows me, my friend;
I, my friend, will lead,
I, my friend.

The way the second half sounds is:

You, my friend, will lead;
You, my friend, will lead.

That is how it sounds when the second verse is given; it is the same thing about the gray rain crow.

And the way another song sounds is:

This is where the wind will blow from;
I shall bless you from there.

When the second verse is given (this) is how it sounds:

The South wind is whence I bless you,
The South wind is whence I bless you.

The way the other half goes is:

When the wind blows from there you will be blessed from there;
When the wind blows from there you will be blessed from there;
The West wind is whence you are blessed;
When the wind blows from there you will be blessed from there.

That is as many (songs) as they are in the habit of using. They use these (songs) all day long, using them as dancing songs. As they are too few in number, they usually lengthen them out a little more.

The first song they use in singing is:

I myself here in (this) feast;
I myself here in (this) feast;
Look at Sāgimā'kwäwa's body
Here in the feast;
Half—you will say—here in the feast.

When the second verse is given, ordinarily the same thing is said.

He who shall stand securely on this, this earth.

The other half (is):

He who shall rightfully on this, this earth.
When he (she?) looks at you he (she?) will make it look so.
Oh, I give you some of it, I, oh.

The other half is:

When it is looked at, it looks empty;
I shall relate next; I give it to you, oh.
The sound of this breathing is very long;
Its shoulder, I walk with the bear;
Oh, oh, this earth; I come walking with him, oh.

The other half is:

You walk around with the bear's shoulder, oh;
This sky; you walk around with him.
He may not be a manitou, if we were told;
He may not be a manitou, if we were told;
He goes around it;
He might be a manitou, if we were told;
He might be a manitou, if we were told.

The way the other half goes is:

He may not be a manitou whom we summon;
He may not be a manitou whom we summon.

This is repeated again without change.

That is the number they use the first time. When they have sung then they are accustomed to shake (the rattles) fast. So and so, Le me ka i ta (Frank Push) is one who usually sings that way. He is a singer who sings shaking (the rattles) fast. That is how he first sings.

When I sit comfortably;
When I sit comfortably;
When I sit comfortably;
I sit down comfortably with all on earth when I sit down comfortably.

The repetition sounds exactly the same; only the second verse sounds:

I sit down comfortably with all in the sky (?) when I sit down comfortably.

And another (is):

When you go by you have a mustache;
He; when you go by you have a mustache;
She, the old woman; when you go by you have a mustache;
He; when you go by you have a mustache;
He; when you go by you have a mustache; yes, he.

The other half goes:

When you walk by you have a mustache;
You, old woman, when you go by you have a mustache; yes, she.
It is the earth, it is the earth,
It is the earth, it is the earth;
The marks are hanging.

The other half is:

When I arise, when I arise,
When I arise, when I arise,
I use the war clubs slightly;
When I arise, when I arise,
When I arise, when I arise,
The morning star, I go with it;
The morning star, I go with it;
The clouds which hang in the east: I go with them;
The morning star.

The repetition is exactly the same; only the second verse is changed:

The clouds which hang here in the south wind;
And here in the west;
Those which hang here in the west wind.

And moreover (this) is how they sing when they sing the fifth song. While it is sung there is a little encore:

The sky; the sky, he;
The sky, he;
Whosoever shall speak to it shall fall;
The sky, he.

It is sung twice exactly the same. This is the other half. And it sounds a little differently.

The sky, you; the sky, you;
The sky, you;
Whosoever shall speak to it for his sake shall fall;
The sky, you.

That is the way the last part of this song goes. That is the number of these songs there are.

And these are the songs which are ordinarily used in wailing. They are only used when those who are of the chief's blood die; and they can also only be used ordinarily when a child dies, when death ceremonies are held all night. This is how the first song goes:

This earth sits always wailing.
This earth sits always wailing.

The repetition is exactly the same. And the other half is:

This earth is weeping always;
Oh, the earth wails back.

(This) is said softly (mere syllables). This is repeated twice alike. And (another song is):

We understand you;
Yō, this earth, he;
We understand you;
Yō, this earth, he;
Whatever will happen on this earth, he;
Yō, this earth, he;
Whatever will happen on this earth, he;
Yō, this earth, he;
We understand you.

The other half is (what follows). It is repeated twice:

We listen to you;
Yō, the sky, you;
We listen to you;
Yō, the sky, you;
Whatever may happen on the earth, he;
Yō, the sky, you;
Whatever may happen on the earth, he;
Yō, the sky, you;
We listen to you;
Yō, the sky, you.

That is how it is sung; and this is the third one used, a wailing song:

Yō, begins wailing;
Yō, on the earth;
He wails back.

The other half is:

Yō, begins wailing;
Yō, on the earth;
He wails back.

(Repeat) twice.

It is wailing, oh; it is wailing, oh;
It is wailing, to be sure, this earth, oh.

The repetition is exactly the same; only the second verse is:

This earth, oh.

That is how it goes. And another (song) is:

Yō, he who created the earth;
I consider you the same.

The other half runs:

He who created the sky;
I think fondly of you;
He who created the sky, the sky.

That is how it goes. Another is:

Speak gently when you begin to wail;
On the lonely earth, he.

It is not repeated; and the second half is:

Speak gently when you go about wailing;
On the lonely earth, he.

That is as many as are used.

And usually when they eat, eating songs are used. (This) is how the first one goes when it is first sung:

De ya la the one who eats;
De ya la the one who eats;
De ya la the one who eats, ah, ah;
Yonder person, the one spoken of;
Yonder person is he whom I shall eat, oh.

The repetition is exactly the same; only the second verse is different.

Yonder chief, oh, oh;
Yonder person is he whom I shall eat, oh.
I make you walk about;
I make you walk about;
I make you walk about;
Under the water, I;
I make you walk about, he;
I walk you busily about, he.

The second half is exactly the same (but) is repeated twice. Of course, it is exactly the same.

Now, that is the number used. And then they usually give dancing songs again; the same songs are used all day long.

APPENDIX 1

Pa'citōnīgwa's Principal Speech[1]

(The Indian syllabic text given in roman type)

Na i. ne me do. A dko te ne si we. ki na. ma na. ke ta dki la ki se na ma ko li. e ni ka ni A ta me e ne ki. i ni ke ye to ke. ki na. e ne ke e. ki tti ma ne to wa ki. na i na i. e ki do wa ne ge. ko di se mwa wa ki. ki na. i ya i. ki ma wi. e na sa ma li wa tti. ki ma wi wa wa ta sa ma li ta wa wa ki. wi ma wi na na ka ta we ne ma tti. ko di se me na na ki. wi A ne mi i di te A ta mo ge i ki. o wi ya wa wi. na ka. wi A ne mi ke ka wa ge i ki. ki tti ma ne to na na i. A le ne wi tta me ko. ki le di ga tti mo ta wa wa ki. i ni ye to ke. e ne ke e. na ka. ke ko i. e gi te le li ya ni. ke ko i. ne ma to wa te. me ge ne ma wa te. ki tti ma ne to na na i. de dki. le ma te si we ni. ki ta di i ne ne ta ma wa wa ki. na ka. o ma ne se no mwa wa ni. wi i di la wi wi na ke ko i ni tti. o wi tti dge wa wa i. ka ta tta i. de dki. ta di te le si ka ni. ki na yo wi na. ki ni ka ni A ne mi te le si. A se ma wa. na ka. ke ko i. A ne mi lo ta ko na ge. me de tta. ne ki na. wi A ne mi i ne ne ma wa te ni. ki i ne ne ma wa ki. le ma te si we ni. i ne ne ma te. i ni. wi i di ke nwi. i ne no ke ni. e yi ki tta. ne ki na. ke na ta we ne ta ma ga. wi na. ne na A ga na ta. A se ma wa ni. A yo. na ka. e ta ne de we di na ni. la ki se na ma wa li. A yo i. A ne ne ki. te ye li ge di ka. wi ni ka ni A ta ma tti. na ka. ma A ni. A ne mo te sa ni. wi ni ka ni te le si no ta wa tti. ta swa ya ki. e di ke ka li e na ge. wi i ne ne me ge. i ni. e di na ta we ne ta mo na ge. i no ki. me ge ne tti ka ta. i ni tta. wi na no ki. e di te e tti. ne gi ye se e me na na. ma ga ye sa. i na. e di na na A ga ta wa tti. ne la di to e me na na ni. ke te mi na ko tti ni. ma A ni ye to ke. e ke te mi na ko te e. sa ki ma ge wa ni. la di tta. wi na. ke kye we ne ki. i ne ne ma ge ni. e ke te mi na wa tti. i ni tta. i no ki. e di na ta we ne ta mo na ni. wi i ne ne ta ma wi ya ni no ki. ma na. ne ta ko ne ma. e ke ki me dki ne tte to na ni. na ka. ma na. ne ta yi A. e lo ta ko na ni. ni le te si wa lo wi. e ta ga le sa mo na ni. e ta so ge li ta wa wa te ni. na i na i. e ke te mi na we ge. ne la di to e me na na. e di tta ki me na ko we. ne ta ko ne ma. wi te le si no ta we ge. na ka. ne ki de te mi. ma ni. a ki. wa wi ta ma wa we ge ni. ne ki. wi A ne mi di ka cko we e ge. e ne mi me ge ne me no wa ge na. tta ki. wi la wi ka dki li ti ka gi tti. A le ne we ni. o ki ma wa. o le ta we ne ki. na ka. o wi ye A ni. o le ta wa ni. o wi ye A ni.

[1] See page 145, line 6.

ta di le le kicko ta ma ko te. na no ta. wi A ne mi A ko we ni tta i ne ne ma wa te ni. la wi ka dki lo no ta mi ni te. o ki ma wa ni. o le ta wa ni. na ye ne nwi me ko. wi A nemi a wa ta ki. o wi ya wi. i ne yi ki. e di na ta we ne ta mo na ni. na ka. e ma ne to wi ye ge. A ya ko wi o tti se ta wa we ge ni. e ke te mi na we ge ni. na na i na i. e gi ma ne se no we ne ta mo we ge ni. ke ta ki mwa wi. wi ki wi la wi ne di da lwe di ki wi me ne di ge ka la ya ke. i na i. ta ne si i ya ke. wa ni mo tti. me me ge da wi. no tti. wi wa wi ta ma ke. no tti. ni so ne na ni. no tti. i ni. wi na. no tti. e di tta ko ne ke di na ke. no tti. ne ne se ma na na. no tti. ne ko ti. wi na. mi so ni. no tti. e ne ki ko we ya ke. no tti. na ka. A ne mo te sa ki. no tti. mo tti me ko. no tti. ne to ki ma me na na. no tti. e ne ki gi se to tti. no tti. o le ta wa ni. no tti. e ne ki ko we ya ke. wi na. no tti. wi la wi. no tti. a ne mi la wi. no tti. ka dki te A mi ya me tti. wi na. no tti. i ni tta. i no ki. no tti. e da le ne mo no to na ke. no tti. i ni. no tti. wi i di. no tti. le di ga tti mo e ge. wi na. no tti. A dko te ne si we. ki na. na ka. no tti. A ne ne ki. te ye li ge di na na. no tti. ki na. yo. no tti. A dko te ne si we. no tti. ma ni. A ki. e ne ki ga me ki se ki. no tti. e i ne ki gi to ne ke e. no tti. wi la wi. no tti. ki no te ga to wa ma tti. no tti. wi tti ma ne to wa ki. no tti. na ka. wi na. no tti. A ne ne ki. wi na. no tti. te na tti me we ni wi ta. no tti. ma ni. e yi ki. no tti. e ne ki ga na ga ko te ni ki. no tti. e i ne ki gi ta wo te e. no tti. o ne mo we ni. no tti. wi la wi. no tti. ki no te ga to wa ma tti. no tti. ki tti ma ne to wa wa i. no tti. i ni tta. i no ki. no tti. wi i di. wi na. no tti. le di ga tti mwi ta wi ya ke. no tti. i ni. no tti. wi i da wi ye ge. no tti. ne me do e ti ke.

APPENDIX 2

Kapayou's Principal Speech[2]

(The Indian syllabic text given in roman type)

I i. ne me do me sa ki. no di se ma ki. me gi so tti ki. na ka. A se ma wa ni. le ki se ne me tti ni. te di A ta la ne ta ma ka tti ki. tta ke na ko ma ki ki. na ka. ma ne to wa i. me ge ne ta ko si ni tti. te di wi na na na i ne tta ta ma ka tti ki. tta ki. e na ko ma ki ki. i ni tta. wi na. no tti no ki. ki na na. no tti. e di no ma ke li e na ge. ki na na. no tti. e di. wi na. no tti. ne ne ke ne ta ma wa te e. no tti. lye tti na tti mo ni tti. no tti. ke te mi na we si ni tti ni. no tti. ma ni. ne le. wina. notti. e na tti mo te e. no tti. wi A ne mi. wi na. no tti. me me ge ne ta ga te ni ki. no tti. e na tti mo te e. no tti. i ni tta. ni na. no tti. i di me ge neta ma wa wa. no tti. e di te e te e ye to ke. no tti. wi na. no tti. gi ye se A. no tti. ma ga ye sa. no tti. e di. wi na. no tti. me nwi to ta ki. wi na. no tti. e na tti. wi na. no tti. ni na no ki. no tti. e di ke te ma ke si ya ni. no tti. e la wi. no tti. ke ke ne ta ma ni. no tti. e gi ke no ge ni. ne me to se ne ni wi we ni. no tti. i ni. no tti. e di ni ka ni. no tti. ni ka ni ga le na ma wa tti. no tti. A dko te ne si wa ni no ki. na ka. A ne ne ki. no tti. te ye li ge di ni tti ni. no tti. wi na tta. no tti. e ke te mi na wa te e. no tti. sa ki ma ge wa. no tti. A gi ye to ke. wi na. no tti. we wi te li. i ne ne ma te e. no tti. la di. wi na. no tti. e ke kye we ni wi ni ki. i ne ne ma wa te ni. no tti. i ni tta. i no ki. e di na ta we ne ta mo na ni. no tti. we tti. ni ka ne na mo na ni. no tti. ne ta ko ne ma. no tti. e ni ka ni. no tti. e ke ki. no tti. me dki ne tte to na ni. notti. na ka. wi na. no tti. e lo ta ko na ko we. na ka. no tti. ne ta yi A. no tti. te di. wi na. no tti. ke ke de mo i ya na. no tti. tta ki. wi na. no tti. wi A ne mi wi na mi we ne ta ma wa tti. A le ne we ni. I ne ne ma wa te ni. na i na i. e ke te mi na we ge. no tti. na ka. wi na. no tti. ta swa ya ki. wi na. e ne ne ma we ge ni. no tti. e di na ta we ne ta mo na ke. wi i ne ne ta ma wi ya ke. ne ne se ma me na na. no tti. e di tta ko ne tte di no i ya ke. wi na. no tti. ne ko ti. wi na. no tti. mi so ni. e ne ki ka dka i ya me tti. wi na. no tti. ma ne to wa. no tti. i na ka. wi na. no tti. ke te mi na we si ta. wi na. no tti. e yi ki. wi na no ki. ke te mi na ko ge ni. no tti. i ni tta ne. no tti. e di la ke se ta wa tti. no tti. i te li. no tti. e i ne na ma wa tti. no tti. e ki we A. no tti. le ma te si we ni. no tti. i ne ne

[2] See page 148, line 25.

ma we ge ni. no tti. e ke te mi na we ge. no tti. ne ke te si me na na. no tti. i ni tta. ni na no ki. no tti. e di na ta we ne ta mo na ko we. no tti tta me ko. ni na. e we lye ke ki. wi na. no tti. i ni. e na tti. wi na. no tti. na ka. wi na. no tti. le me ka ye gi ni. wi na. no tti. la wi. wi na. no tti. le mi de dke to ne wo se ki ni. ke le mi ne ta ko si lwa. i ni. e di na ta we ne ta mo na ko we. no tti. e o te ne ni me i ya ni. no tti. e gi ma ne se no wa ko to we ge ni. ki de gi. i na i. me me ge da wi. wi mi da ta to ta ga ki. ni so ne na ni. no tti. no tti. la di. wi na. no tti. o ki ma wa. no tti. o le ta wa ne ki. no tti. i la ka mi mi da tti me ga ki. ni so ne na ni. la di me ko. no tti. ma ne to wa. e A nemi. no tti. ko ge ki na gi to tti. no tti. o to ki mwa wi. no tti. na ka. ki de gi. no tti. ni na ke. i no ki. no tti. a gi. ni na. ke ke ne ta ma ti so ya ni ni. ne ne le we ne ki. no tti. wi A ne mi wi na ta ne to ne mo no ka ta. ma ni. no tti. ma ma to mo ni. no tti. e tta ka de no wa tti. no tti. lye tti. wi na. no tti. ka ka no ta ki ki. wi na. no tti. we ta se wa ki. wi na. no tti. na ka. wi na. no tti. me te ne ni wa ki. no tti. A de ke A le e. ni na. no tti. e ki di me na ko A. no tti. no tti. wi na. ne ko ti no ki. ke ke ne me na ga. no tti. A yo ni na. notti. wi A ne mi da wi ya ge. mo tti ke mo tti. A ne mi. o wi ye A. wa ni mo tti. A ne mime ge ne ma te. ma ne to wa i. A gi. o wi ye A. wi A ne mi ta ne to ne mo tti ni. wi na. no tti. e i ne na ko A. ni na ke ne i. e ne ne ke ne ta ma ni. A le e. ne me to se ne ni wi we ni. e ne ne ke ne ma ki. A le e. e ne mi me ge ne ma so tti ki. ma ne to wa ki. i no ki. e me te na se tti ki. ko ko me se na na. ta ta gi. sa ki ma ge wa. na li ke i. wi wa la to ta ma ti ki ni. ta di i ne ta ko si wa. ma ni. ta ne ne ki. A ne mi lye lye ta o mo ki de. wi A ne mi i ne ta wi wa tta le e. we tti. no tti. na no sge. A le e. we tti. le mi we le to ne mo ko no ya ni. no tti. A di ta mi. ke kye we ne ki. wi A ne mi i ne ne mi wa tti. i ni tta. i no ki. ta swi. i no ki. wi i na tti mo i ya ni. tta ki. e na i na ko me na ko we. i ni.

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